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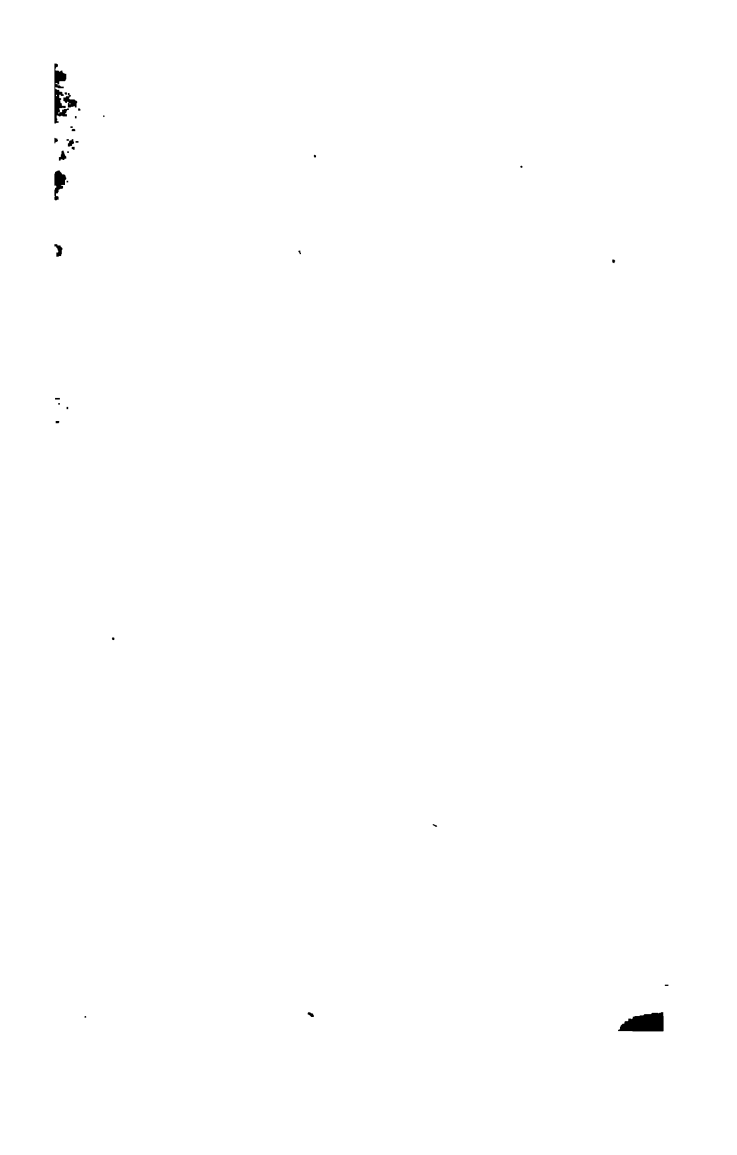
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THE

BIBLE-SCHOLAR'S MANUAL:

EMBRACING A GENERAL ACCOUNT OF

THE BOOKS AND WRITERS OF THE OLD AND
NEW TESTAMENTS, THE GEOGRAPHY AND
HISTORY OF PALESTINE, THE HISTORY
AND CUSTOMS OF THE JEWS, ETC.

FOR BIBLE CLASSES AND GENERAL READING

Bradford K.

BY REV. B. K. PEIRCE.

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PREFACE.

NEXT to the salvation of the soul, the object of sabbath-school instruction is to give the pupil a perfect acquaintance with the Scriptures. In order to secure this, the study of Scripture history, geography, and the customs and manners of eastern nations, becomes very important, and may not only be properly admitted into a course of sabbath-school instruction, but should even be insisted upon.

In the succeeding pages, an attempt has been made to give a summary of such geographical, historical, and local references, and such customs and manners, as are most important to be understood before entering upon the critical study of the word of God.

Of course one of the principal objects of the work, when used as a text-book, will be lost, unless the lessons are *committed*, since many of the benefits to be derived from the volume are to be realized when it is laid aside and another used.

We esteem it a great misfortune that in many of our schools the custom of committing the lesson is abolished. To impress ineffaceably upon the mind important truths, and, above all, to thoroughly imbue young minds with Bible precepts and promises, the lessons should be carefully prepared and clearly imprinted upon the memory.

The blessing of Him whose Spirit inspired the Holy Bible is earnestly asked upon this humble effort to elucidate and explain its heavenly pages!

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BIBLE SCHOLAR'S MANUAL.

PART I.

GENERAL VIEW OF THE BIBLE—BOOKS AND WRITERS OF THE OLD TESTAMENT.

CHAPTER I.

NAMES AND CHARACTER OF THE BIBLE.

1. THE sacred volume, to which all Christians look as the rule and guide of their faith and practice, is known by various and significant titles. It is frequently styled the *Scriptures*, which means the *writings*; and is thus called as being the most important of all *writings*. It is also termed the *sacred Scriptures*, because the books composing it were written by persons *divinely inspired*, being “moved by the Holy Ghost.”

2. It is sometimes called the *canonical Scriptures*, both because it is the divine rule of faith and practice to those who receive it, and also to distinguish it from a collection of books by different authors sometimes published with the canonical Scriptures, and called apocryphal.

3. The term *canon*, which is a Greek word, signifies, primarily, *a measuring rod, a rule*, and being first applied figuratively to the inspired

Scriptures, as being the measure or model of religious conduct and belief, it afterward came to signify merely a *list*, or *catalogue*. When the number and authenticity of the different books of the Bible were ascertained, lists or catalogues were made out, which were called the *Scripture canon*, or the measure and limit of the inspired books.

4. The term *apocryphal* signifies *hidden*, *concealed*, and was given to the books that bear this title on account of their being of uncertain authority, and evidently not of divine origin. Some of them, however, particularly the two Books of Maccabees, are valuable as historical records, helping to fill up the space that elapsed between the closing up of the Old Testament canon and the coming of Christ, and are also serviceable as illustrations of Jewish manners and customs.

5. The most common name by which it is known, however, is, *The Bible*, a term derived from the Greek word *biblos*, which signifies simply *a book*, but is applied to the writings of the inspired authors by way of eminence, as being the *book of books*, infinitely surpassing in importance and excellence all other productions of the human mind.

6. "The Scriptures," says Bishop Horne, "are the appointed means of enlightening the mind with true and saving knowledge. They show us what we were, what we are, and what we shall be; they show us what God hath done for us, and what he expects us to do for him; they show us the adversaries we have

to encounter, and how to encounter them with success ; they show us the mercy and the justice of God, the joys of heaven and the pains of hell. Thus will they give to the simple an understanding of such matters as philosophy for whole centuries sought in vain."

7. By a wonderful and mysterious providence, almighty God has preserved to us, living as we do so many years after the Scriptures were written—through all the changes, overthrows of nations and cities, institutions and governments—these precious and divine records pure and uncorrupted, and they have become now the groundwork of the religious faith of all the civilized nations of the earth. The Bible has been translated into nearly all the languages now spoken, and is being rapidly diffused among all people inhabiting our earth ; wherever it goes, carrying with it the same pure principles, and securing a greater amount of freedom, knowledge, and domestic and social happiness, than could have been secured by any human instruction or institution.

CHAPTER II.

DIVISIONS AND HISTORY OF THE BIBLE.

1. THE most common and simple division of the Scriptures is into the Old and New Testaments ; the former containing the revelations made to the Hebrews, (afterward styled Israel-

ites and Jews,) and the latter comprising the inspired writings of the apostles and evangelists.

2. The term Testament, as applied to the Scriptures, is derived from 2 Cor. iii, 6, 14, and like passages, where the Greek terms signifying equally Old and New *Covenant* or *Testament*, but always, in the Scripture sense of the term, signifying rather a *covenant*, are translated in the ancient Latin versions by the term *testament*. This being true, "there would be no impropriety in terming the two main portions of the Scriptures the *Old* and *New Covenant*; implying thereby not two distinct and unrelated covenants, but merely the *former* and the *latter* dispensations of the one grand covenant of mercy, of which the prophet Jeremiah, (chap. xxxi, 31-34,) as expounded by the apostle, (Heb. viii, 6-13,) gives so ample a description."

3. The Old Testament Scriptures are still further subdivided by the Jews into the *Law*, the *Prophets*, and the *Hagiographa*, or Holy Writings. To this division our Lord refers in Luke xxiv, 44: "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which are written in the *Law of Moses*, and in the *Prophets*, and in the *Psalms*, concerning me;" by the term *Psalms* being meant, not only the book now bearing the title, but all the sacred writings not included in the other divisions, and called the *Hagiographa*.

4. In this division the *Law* embraced the five books of Moses, called the *Pentateuch*, which were originally written in one volume,

as are all the manuscripts of it to this day which are read in the synagogues.

5. The *Prophets* were divided into the *former* and *latter*; the first class comprising the Books of Joshua, Judges, 1 and 2 Samuel, and 1 and 2 Kings; the last two being each considered as one book. The *latter* Prophets embraced Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets, (so called from the brevity of their books,) which were reckoned as one book.

6. The *Hagiographa*, or *Holy Writings*, consisted of the Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations of Jeremiah, Ecclesiastes, Esther, Daniel, Ezra, and Nehemiah, reckoned as one, and the two Books of Chronicles, also reckoned as one.

7. The division of the Bible into chapters and verses is of modern date. The division into chapters was made by Hugo, a Roman Catholic cardinal, in A. D. 1240. The Old Testament was separated into verses by a noted Jewish teacher, named Rabbi Mordecai Nathan, in 1445; the New Testament, by that noted printer of Paris, Robert Stephens, who lived in the sixteenth century.

8. These divisions are of course arbitrary, and not inspired, and oftentimes interrupt and even change the sense of the Scripture relations, and should therefore not be regarded in seeking the true meaning of the sacred record. But as it offers peculiar facilities for referring to

different parts of the Scriptures, and in preparing Concordances, the benefits may be considered as counterbalancing the evils. The Paragraph Bible, however, combines the favorable features of this division, without its imperfections ; for, like the New Testament of Mr. Wesley, the sacred writings are divided into paragraphs according to the sense, while, in the margin, the old division of chapter and verse is retained for reference.

9. The commonly received opinion among both the Jews and Christians is, that all the books of the Old Testament were collected and arranged, and such additions as were necessary—such as the deaths of the writers, the more modern names of the places—were made, by Ezra, under the guidance of the divine Spirit ; with the exception of his own writings, the Book of Nehemiah, and Malachi, which were subsequently added by Simon the Just, who also made a few additions to the genealogies of the preceding books.

10. The books of the New Testament were considered of divine authority, as soon as they were written, by the churches to whom they were directed. The time and labor necessary to multiply copies would prevent their rapid circulation, but before the death of the apostles they had undoubtedly become well known to most of the Christian churches, as St. Peter speaks of St. Paul's Epistles as if they had been extensively circulated.

11. The first formal catalogue of the books

of the New Testament, which is now extant, is that by Origen, who lived about one hundred years after the death of the apostle John, and whose extensive Biblical knowledge fully qualified him to form a correct judgment of the authority of these writings.

12. His canon contains all the books now found in our copies of the New Testament, with the exception of James and Jude ; but this omission was unintentional, for in other parts of his writings they are acknowledged as a part of the sacred canon. Besides these he mentions no other books, showing that in his day the canon of the New Testament was settled among the Christian churches. After his day, these catalogues were multiplied and confirmed by the most learned Bible students and critics of succeeding ages:

13. Translations of the Scriptures were made at an early date into the Syriac, Greek, and Latin, (called the Vulgate edition,) and from these sources, and the Hebrew Scriptures, the modern versions have been made. The discovery of the art of printing in the fifteenth century greatly facilitated the circulation of the Scriptures.

14. The first English version of the Bible was made in 1380, by Wiclif, but was never printed, through the opposition and persecution of the bishops, who feared to have the sacred Scriptures thus opened to the understandings of the unlearned in their own mother tongue.

15. The first printed English Bible was

made by William Tyndale in 1526, and was printed either at Hamburgh or Antwerp. Miles Coverdale made and printed another translation of the entire Bible in 1535, and dedicated it to Henry VIII.

16. Other versions followed until 1603, when King James I. determined upon a new, entire, and thorough translation of the Scriptures, as many objections were, with reason, made against the Bishops' Bible, so called, then in use.

17. In pursuance of this resolution, the following year the king gave orders that a new translation should be undertaken, and fifty-four men, pre-eminently distinguished for piety and learning, were appointed to execute this great work. Before it was commenced, seven of these persons dying, only forty-seven entered upon it.

18. These were divided into six classes, and each individual translated every book allotted to his division. The whole division then met and agreed upon the renderings which they would adopt. Their part, thus finished, was sent to each of the other companies to be again examined; and here the method was for one to read the translation aloud, while the others, holding each in his hand some other Bible, either in the original tongue or in some modern version, diligently compared what they heard with what was before their eyes, interrupting the reader by remarks whenever they deemed it necessary. In this way every precaution was taken to secure a faithful translation, as

the whole Bible underwent at least six different revisions by the most learned men in the kingdom.

19. The result of their labors was first published A. D. 1611. It has, subsequently, been frequently revised with great care, and many marginal additions made, but no changes attempted in the body of the work. It still remains not only the standard version, but, by the unanimous voice of the most competent judges, it is ranked among the very best translations of this or any other book in the world. In point of fidelity, perspicuity, simplicity, energy, and dignity, it doubtless stands unrivaled. It cannot indeed be considered immaculate; but it may be doubted whether, taken as a whole, it could be surpassed by any translation which should now be attempted.

20. A distinguished Biblical critic of the last century, (Dr. Geddes,) in a work written with the express design of impugning the established version, and stating the reasons which had induced him to undertake a new one, is still constrained to acknowledge, that "if accuracy, fidelity, and the strictest attention to the letter of the text, be supposed to constitute the qualities of an excellent version, this, of all versions, must be accounted the most excellent. Every sentence, every word, every syllable, every letter and point seem to have been weighed with the nicest exactitude, and expressed, either in the text or margin, with the greatest precision. It was well remarked of it by Robertson, above

a hundred years ago, that it may serve for a lexicon of the Hebrew language, as well as for a translation."

21. Of our present English Bible the learned and critical Dr. Clarke remarks: "Those who have compared most of the European translations with the original have not scrupled to say, that the *English translation of the Bible, made under the direction of King James I., is the most accurate and faithful of the whole.* Nor is this its only praise; the translators have seized the very *spirit* and *soul* of the original, and expressed this almost everywhere with pathos and energy.

22. "Besides, our translators have not only made a *standard translation*, but they have made their translation the *standard of our language*; the English tongue, in their day, was not equal to such a work, 'but God enabled them to stand upon Mount *Sinai*,' to use the expression of a learned friend, 'and *crane up* their country's language to the dignity of the originals, so that after the lapse of two hundred years the English Bible is, with very few exceptions, the standard of the purity and excellence of the English tongue. The *original* from which it was taken is, alone, superior to the Bible translated by the authority of King James.' This is an opinion in which my heart, my judgment, and my conscience, coincide."

CHAPTER III.

PENTATEUCH.

1. MOSES is, without doubt, the author of the first five books of the Bible, called the Pentateuch, from two Greek words, *pente*, five, and *teuchos*, volume.

2. THE BOOK OF GENESIS, which may be considered as an introduction to the rest of the Pentateuch, contains the history of 2,369 years, according to the common chronology. It commences with the creation of the world, and ends with the death of Joseph. It has received the name of Genesis because it describes the creation of the world, the generation of man, and of all other creatures.

3. THE BOOK OF EXODUS (or of the *departure*, so called, as recounting the deliverance of Israel from Egypt) relates the tyranny of Pharaoh, the bondage of the Israelites under him in Egypt, and their miraculous escape under Moses. It describes also the entrance of the Israelites into the wilderness of Sinai, the promulgation of the law, and the building of the tabernacle. It comprehends a period of about one hundred and forty-five years.

4. THE BOOK OF LEVITICUS has its name from its giving an account of the Jewish service and worship, the offices of the Levites, and the whole Levitical order. It embraces only the space of a month.

5. The BOOK OF NUMBERS relates several remarkable incidents in the passage of the Israelites through the wilderness. It has its denomination from the numbering of the tribes by Moses, according to the command of God. It records the events of about thirty-eight years.

6. The BOOK OF DEUTERONOMY, which signifies a *second law*, contains a summary repetition of the moral, ceremonial, and judicial laws, which had been before delivered by Moses, accompanied by certain additions and explanations. It contains many admonitions, exhortations, and warnings addressed to the Israelites, with a view of inciting them to obedience. The period comprised in this book is, according to some, five *lunar weeks*, and according to others about two months.

7. "The Book of Deuteronomy and the Epistle to the Hebrews contain the best comment on the nature, design, and use of the law : the former may be considered as an evangelical commentary on the four preceding books, in which the spiritual reference and signification of the different parts of the law are given, and given in such a manner as none could give who had not a clear discovery of the glory which was to be revealed. It may be safely asserted that very few parts of the Old Testament scriptures can be read with greater profit by the genuine Christian than the Book of Deuteronomy."

8. Moses derived his name from the circumstances attending his infancy, being composed of two words signifying *delivered from the water*,

referring to his rescue from exposure in the ark of bulrushes by Pharaoh's daughter.

9. The history of his education, life, labors, and death, are so fully given in the sacred record that a biographical sketch is unnecessary. A divine Providence watches over his birth and infancy, and in the very palace of the king, who had commanded that every male Hebrew child should be destroyed, in all the learning of the Egyptians, he is educated, and by the superior advantages he there enjoys, as well as by his own remarkable strength of character, is prepared to become the liberator of his ignorant and enslaved people from Egyptian bondage.

10. He left Egypt, with his nation, to journey toward Canaan in the eightieth year of his age, but did not enter the promised land on account of his sin, which consisted, as far as can be drawn from the concise accounts given of it,—

1. In that he distrusted, or disbelieved, that water could be produced from the rock only by speaking to it, (Num. xx, 1–13; xxvii, 14,) which was a higher miracle than he had before performed at Rephidim. Exod. xvii, 6.
2. He unnecessarily smote the rock twice, thereby betraying an unwarrantable impatience.
3. He did not, at least in the phrase he used, ascribe the glory of the miracle wholly to God, but rather to himself and his brother. “Must *we* fetch you water out of this rock?” And he denominated them “rebels” against his and his brother's authority, which, although an implied act of rebellion against God, ought to have been

stated, as on a former occasion, "Ye have been rebels against the Lord, from the day that I knew you." Deut. ix, 24.

11. At the age of one hundred and twenty years he ended his labors. His faculties of mind and body were unimpaired. "His eye was not dim, nor his natural strength abated." Having delivered his final counsels, admonitions, and warnings; and having bound them all, from the prince to the hewer of wood and drawer of water, in a covenant of perpetual obedience to almighty God—committing the law to the custody of the Levites, and appointing Joshua as his successor—he poured forth his soul in a prophetic ode worthy of him who composed the hymn of triumph by the Red Sea, and one of the noblest compositions in the sacred volume.

12. He then ascended the loftiest eminence in the vicinity, and from the summit of Mount Abarim, or Nebo, cast his eye over the land of promise. "Gazing on the magnificent prospect, beholding in prophetic anticipation his great and happy commonwealth, occupying its numerous towns and blooming fields, Moses breathed his last. The place of his burial was unknown, lest, perhaps, the impious gratitude of his followers might ascribe divine honors to his name, and assemble to worship at his sepulchre."

CHAPTER IV.

HISTORICAL BOOKS.

1. NEXT to the Pentateuch come the historical writings, comprising the twelve books immediately succeeding those of Moses, from Joshua to Esther inclusive. The events recorded in these books occupy a period of nearly one thousand years—commencing with the death of Moses, and terminating with the great national reform effected by Nehemiah, after the return of the Jews from their captivity in Babylon.

2. It is impossible to determine with certainty who are the authors of these books, or the exact time when they were written. It is evident, from their allusion to other volumes, that they were compiled from other authentic documents and histories, prepared by persons contemporary with the transactions they describe. Thus reference is made to the Book of Jasher, to the Chronicles of the Kings of Israel and Judah, and to the Books of Gad, Nathan, and Iddo.

3. Whoever these writers were, we may rest assured they prepared their compilations under the supervision of the Holy Spirit, or the Jews, who had already received inspired books from the hands of Moses, would not have admitted them to the same authority, neither would our Lord and his inspired apostles have acknow-

ledged their inspiration. These books generally bear the names of the persons who fill the largest space in their contents, as Joshua, Ruth, Samuel, &c.

4. The Book of JOSHUA continues the history of the Israelites as they leave the wilderness, enter into Canaan, and secure its conquest. It comprises the history of about seventeen years, or, according to some chronologers, of twenty-seven, or thirty years. Many excellent critics believe the major portion of this book to have been written by Joshua, and that the death of that prophet, and other additions and changes, were made at a later date by other hands.

5. The Book of JUDGES has received its name from its recounting the history of the administration of the thirteen judges whom God raised up in succession, after the death of Joshua, at peculiar exigencies in the history of the Israelites, to deliver them from their enemies, and restore their affairs.

6. The opinion of the Jews, and the one founded on the most correct authorities, is, that this book was written by Samuel, the last of the judges; being compiled from the public, authentic records kept by each of the preceding judges.

7. It comprises the history of about three hundred years, and consists of three parts. (1.) The history of the elders who ruled the Israelites after the death of Joshua, and the subsequent transactions to the commencement of

their troubles. (2.) The history of the judges, from Othniel to Eli. (3.) The last division (chaps. xvii-xxi) narrates several memorable actions performed not long after the death of Joshua, and thrown in at the end of the book, that they might not interrupt the regular course of the narrative.

8. The **BOOK OF RUTH** is considered as a kind of appendix to that of the Judges, and an introduction to that of Samuel, and for that reason is placed between the two. It derives its name from Ruth, the Moabitess, whose history it relates. The most probable opinion ascribes the authorship of this book also to Samuel.

9. It gives the genealogy of David, presents a most beautiful exhibition of moral loveliness in a young woman, unendowed with wealth or a high worldly reputation, but richly endowed by nature with qualities of heart and mind more to be preferred than gold, or the highest earthly reputation. It also exhibits the special care of a divine Providence over those who sincerely fear God, in thus raising the pious Ruth from a state of the deepest adversity to that of the highest prosperity.

10. The two **BOOKS OF SAMUEL**. Of the authorship of these books the more prevalent, as well as more probable opinion, is that of the Jewish Talmudists, and most learned fathers of the Christian church, (who unquestionably had better means of ascertaining this point than we have,) viz., that the first twenty-four chapters of the **First Book of Samuel** were written by the prophet

whose name they bear ; and that the remainder of that book, together with the whole of the Second Book, was committed to writing by the prophets Gad and Nathan.

11. That all these three persons were writers is evident from 1 Chron. xxix, 29 ; where it is said : " Now the acts of David, first and last, behold they are written in the Book of Samuel the seer, and in the Book of Nathan the prophet, and of Gad the seer ;" and, in completing the canon of the Jewish Scriptures, Ezra might have collected the records of the three, and thrown them into one book, bearing the name of the principal prophet.

12. The *First Book of Samuel* contains the history of the Israelites, from the birth of Samuel, through the administration of Eli, to the death of Saul, their first king—a period of nearly eighty years. The *Second Book of Samuel* contains a history of David, the second king of Israel, and comprises a period of nearly forty years.

13. The two BOOKS OF KINGS continue the history from the close of that of Samuel, recounting the prosperity of the nation, and the glory of Solomon their king, the division of the kingdom under Rehoboam, the decline of Judah and Israel, and their final subjection ; the ten tribes being carried into Assyria, and Judah and Benjamin into Babylon.

14. It is evident that two descriptions of writers were concerned in the composition of the Books of Kings : First, the original, primi-

tive, and contemporary authors, who wrote the annals and memoirs of their own times, from which the authors of the sacred history subsequently derived their materials. These ancient memoirs have not descended to us; but they unquestionably were in the hands of the sacred penmen, whose writings are in our possession, since they cite them, and refer to them.

15. The second class of writers consist of those who, under the guidance of the Spirit, actually composed the Books of Kings in their present form. The Jews ascribe them to Jeremiah, others assign them to the prophet Isaiah; but the most probable opinion is, that they were digested into their present form and order by Ezra.

16. The *First Book of Kings* embraces a period of one hundred and twenty-six years—from the anointing of Solomon to the death of Jehoshaphat, exhibiting both the glory and the shame of the Jewish nation.

17. The *Second Book of Kings* continues the history of the two kingdoms of Israel and Judah to the destruction of the city and temple of Jerusalem by Nebuchadnezzar—a period of three hundred years: a period marked by a continued succession of wicked kings, with the exception of a few pious princes on the throne of Judah, also by a large number of inspired prophets; such as—Elijah, Elisha, Jonah, Joel, Amos, Hosea, Isaiah, Micah, Nahum, Jeremiah, Habakkuk, Daniel, Ezekiel, &c.

18. These books abound with lively and impressive narrations, delineating the long-suffering of God toward his people, and his severe chastisements for their iniquitous abuse of his mercy ; at the same time they mark most clearly the veracity of God, both in his promises and in his threatenings, and show the utter vanity of trusting in the arm of flesh, and the instability of human kingdoms, from which piety and justice are banished.

19. The two BOOKS OF CHRONICLES were styled, by the Jews, *The Words of Days, or Annals*, probably from the circumstance of their being compiled out of diaries or annals, in which were recorded the various events related in these books. Jerome, the author of the Latin version of the Bible, first gave to them the name they now bear, because they contain an abstract, in order of time, of the whole sacred history, to the time when they were written.

20. Contrary opinions are held by different commentators as to the author of these books ; the Jews and Christian interpreters, however, in general, believe them to have been prepared by Ezra, assisted by the prophets Haggai, Zechariah, and Malachi. The principal design of these books is to exhibit with accuracy the genealogies, the rank, the functions, and the order of the priests and Levites, so that after the captivity they might more easily assume their proper place, and re-enter on their ministry.

21. These genealogies are also of great importance, as exhibiting the detail of the sacred line, through which the promise of the Messiah was transmitted ; so that, when in the fullness of time this promised Mediator was revealed in the flesh, the church and the people of God might infallibly know that this was that very promised seed of the woman, the son of Abraham, and the son of David.

22. The Chronicles are an abridgment of all the sacred history, but more especially from the origin of the Jewish nation to the return from the first captivity. The *First Book* traces the rise and propagation of the people of Israel from Adam, and afterward gives a circumstantial account of the reign and transactions of David. In the *Second Book* the narrative is continued, and relates the progress and dissolution of the kingdom of Judah, to the very year of the return of the Jews from the Babylonish captivity. The period of time embraced in the Books of Chronicles is about 3468 years.

23. The BOOK OF EZRA contains a narrative of the return of the Jews from Babylon, under the conduct of Zerubbabel, and an account of the reformation of religion under Ezra, comprising a period of about seventy-nine, or, as some think, of one hundred years. It must be observed, that between the dedication of the temple and the departure of Ezra, that is, between the sixth and seventh chapters, there was an interval of about fifty-eight years, during which nothing is here related concerning the Jews,

except that, contrary to the command of God, they intermarried with the Gentiles.

24. That the last four chapters of this book were written by Ezra himself there can be no doubt, as he particularly describes himself in the beginning of the seventh chapter, and likewise frequently introduces himself in the subsequent chapters. The Jews, indeed, ascribe the whole of this book to Ezra, and their opinion is adopted by most Christian commentators. But as the writer of the first six chapters appears (from chap. v, 4) to have been at Jerusalem in the reign of Darius Hystaspes, and it is evident, from the beginning of the seventh chapter, that Ezra did not go thither until the reign of Artaxerxes Longimanus, (a distance of sixty years,) some persons have ascribed the first six chapters to a more ancient author.

25. This, however, does not necessarily follow; and we apprehend it will appear that these chapters were written by Ezra as well as the last four. In the first place, from the intimate connection of the sixth chapter with the seventh; for the diversity of speech and narration observable in them may readily be accounted for, by the circumstance of Ezra having copied from the authentic memoirs, which he found on his arrival at Jerusalem, of the transactions of the Jews, since their return from captivity. Secondly, the same method of narration prevails in both parts; for, as in the second part, the royal decree is inserted entire, in the Chaldee dialect, (chap. vii, 12, 26,) so, in the first

part, in the edict of Cyrus, the Epistle of the Samaritans to the Pseudo-Smerdis, and his reply to them, together with a part of the fourth chapter, are also given in Chaldee. Lastly, it is not probable that so short and connected an historical compendium would be the work of more than one author, and it contains within itself no allusions to any joint labor in its preparation.

26. Ezra, the son of Seraiah, was a priest and a scribe, or doctor of the law, of high repute among the captive Jews in Babylon, and enjoying the favor of the Persian king, Artaxerxes. From him he obtained a commission to go up with a company of his people to settle the polity of the Jews, and to rectify the disorders that had crept in among those at Jerusalem since their return from captivity. He held the chief authority there until the arrival of Nehemiah.

27. The great work of Ezra was the restoration and publication of the Scriptures after the captivity. He collected all the books of which the Holy Scriptures then consisted, disposed them in their proper order, corrected errors that had crept into the copies through the negligence of transcribers, made such additions as were necessary, (as the account of the death of Moses, &c.,) altered the names of places which had become changed, and settled the canon of Scripture until his time. He wrote the whole out in the Chaldee character, as the ancient Hebrew had become nearly extinct in

their seventy years' residence among the Chaldeans.

28. He is said to have lived nearly one hundred and twenty years. The Jews entertain an extraordinary esteem for him, and say if the law had not been given by Moses, Ezra deserved to have been the legislator of the Hebrews.

29. The BOOK OF NEHEMIAH is, in some versions of the Scriptures, styled the *Second Book of Esdra* or *Esdras*, from the opinion of some of the Christian fathers that Ezra wrote it. But there is no historical book in the Old Testament of which the authorship is so distinctly announced.

30. It commences with "The words of Nehemiah," and throughout we have Nehemiah speaking. The style is different from that of the preceding book, being more plain and easy. It contains an account of Nehemiah's first administration of the government in Jerusalem of twelve years; after which he returned to the Persian court. His subsequent arrival at Jerusalem with a new commission, and the further reforms secured by him, are noticed at the end. The space of time comprised in the history is about twenty-four years. The register contained in chap. xii, 1-26, was probably inserted by another at a later date.

31. Nehemiah was born at Babylon, during the captivity. He was raised to the office of cupbearer to Artaxerxes Longimanus, whose favor he enjoyed; but in the magnificence of a

court he did not forget his desolated country. Through the liberality of his royal master, he went up to Jerusalem with a great retinue, and a royal commission, providing him with means to repair the walls of Jerusalem and regulate its affairs. As his time was limited by the commission, he returned again to Babylon, and by a second permission proceeded again to Jerusalem, where he died, B. C. 420.

32. In Nehemiah we have the character of an able governor, truly zealous for the good of his country, and for the honor of his religion; who quitted a noble and gainful post at a great court, generously spent the riches he had acquired for the benefit of his countrymen, and encountered difficulties with a courage and spirit which alone could, with the divine blessing, procure the safety and reform the manners of such an unhappy and thoughtless nation.

33. The BOOK OF ESTHER derives its name from the interesting person whose history it chiefly relates. The history it contains comes in between the sixth and seventh chapters of Ezra, and the book has been, and is still, held in peculiar estimation among the Jews, they placing it on the same level with the law of Moses.

34. Biblical critics are widely divided in opinion as to the author of this book; some supposing it to be the work of Ezra, others of Mordecai and Esther, and still other names are mentioned: but this is of small importance, as the evidence of the divine authority of the book

is as unquestionable as any in the sacred record.

35. The omission of the name of God throughout this book has caused some to question its authenticity; but this is accounted for from the fact, that this book is a translated extract from the memoirs of the reign of the Persian monarch Ahasuerus.

36. The Asiatic sovereigns, it is well known, caused annals of their reigns to be kept: the Book of Esther itself attests that Ahasuerus had similar records. Esth. ii, 23; vi, 1; x, 2. It was highly important that the Jews should have a faithful narrative of their history under Queen Esther, and it is probable that either Ezra or Mordecai had authority or credit enough to obtain such an extract. In such a case, the retaining of the Persian word Purim may be better accounted for, as well as the details concerning the empire of Ahasuerus, and for the exactness with which the names of his ministers, and of Haman's sons, are recorded.

37. The circumstance of this history being an extract from the Persian annals will likewise account for the Jews being mentioned only in the third person, and why Esther is so frequently designated by the title of queen, and Mordecai by the epithet of "the Jew." It will also account for those numerous parentheses which interrupt the narrative, in order to subjoin the illustrations that were necessary for a Jewish reader; and for the abrupt termination of the narrative by one sentence relative to the

power of Ahasuerus, and another concerning Mordecai's greatness. There is unquestionably no mention of divine Providence, or of the name of God, in these chronicles of Ahasuerus; and if the author of the extract had given it a more Jewish complexion—if he had spoken of the God of Israel—instead of rendering his narrative more credible, he would have deprived it of an internal character of truth.

38. The time taken up by the transactions recorded in this book are from eighteen to twenty years, during the reign of Artaxerxes Longimanus, who is supposed to be the Ahasuerus of the book, and who was contemporary with Ezra and Nehemiah.

39. It was at this time, and commemorating the deliverance of the Jews from the bloody plot of Haman, as recorded in Esther, that the feast of Purim was established, which has been celebrated among the Jews in every age since until the present day. On this occasion the entire Book of Esther is read in the synagogues of the modern Jews, from a roll which contains this book alone. There is more feasting on the Purim than on any other festival in the year. The rabbins teach that when the Messiah comes all festivals will be abolished except that of Purim.

40. The manner of celebrating the feast is as follows:—On the 13th day of Adar, at even, they go to the synagogue, where, after saying the usual prayers, the reader reads the whole book of Esther, and as often as he mentions

the name of Haman it is customary for the children, who have little wooden hammers, to knock against the wall, as a memorial that they should endeavor to destroy the whole seed of Amalek. After the Book of Esther has been read, they say some prayers and thanksgivings, which end the service. On the morning of the feast they go to the synagogue, and, after the usual prayers, they take forth the law, and read the portion which is from the eighth verse of the seventeenth chapter of Exodus to the end of the last verse of the same, and which is read by three persons, a Cohen, a Levite, and an Israelite. After the portion has been read, they put the law into the ark again, and the reader reads the Book of Esther in like manner as the evening before; because the reading of Esther is considered as equivalent to the reading of the law. The rest of the day is spent in feasting and rejoicing, and sending presents to each other, and giving liberally to the poor. They keep open houses—poor and rich, young and old, all have free access to come and enjoy themselves; and many of them, both male and female, dress themselves in all kinds of gaudy dresses, and go from house to house; and formerly they acted a play. The rabbins say, on the day of Purim a man may enjoy himself on this wise, that he may drink just as much, and no more, as will leave him able to know the difference between gold and silver, wood and stone.

CHAPTER V.

POETICAL BOOKS.

1. THE poetical books are five in number, viz., Job, Psalms, Proverbs, Ecclesiastes, and the Canticles, or Song of Solomon: in the Jewish canon they are classed among the Hagiography, or Holy Writings, and in our Bibles are placed between the historical and prophetic books.

2. JOB. This book derives its name from the venerable patriarch whose prosperity, afflictions, and restoration from adversity, are here recorded, and whose extraordinary patience and confidence in God are beautifully set forth in this interesting book.

3. No book in the Bible has excited more discussion, and been the subject of more, and contrary, opinions, than that of Job. Some have esteemed it but a sacred fable, or parable, to illustrate important truth; others, with better reason, a relation of facts: some have contended that, while the facts were true, Job was an imaginary name, or a fictitious personage; others have shown with great clearness that he must have been a real personage. Again, some believe the book to have been of a comparatively modern date, and others believe it was written before the Pentateuch, or by Moses himself.

4. Some of the principal reasons of our be-

lief that such a person as Job lived and suffered as described in this book, are, (as presented by Mr. Barnes,)—(1.) The fact of his existence is expressly declared, and the narrative has all the appearance of being a simple record of an actual occurrence. The first two chapters of the book, and a part of the last chapter, are simple historical records. The remainder of the book is indeed poetic, but these portions have none of the characteristics of poetry. There are not to be found in the Bible more simple and plain historical statements than these.

5. (2.) The account of the existence of such a man is regarded as historically true by the inspired writers of the Scriptures. Thus, in Ezekiel xiv, 14, God says, "Though these three men, Noah, Daniel, and Job, were in it, (the land,) they should deliver but their own souls by their righteousness, saith the Lord."

6. (3.) The specifications of places and names in the book are not such as would occur in an allegory. Then Job's name and residence, the names of his friends and their residences, as, "Eliphaz, the Temanite," "Bildad, the Shuhite," and "Zophar, the Naamathite," &c., are specifically stated. All this gives convincing evidence of a real event, and real personages.

7. (4.) And finally, the concurrent testimony of all eastern tradition proves Job to have been an actual personage.

8. His residence in the land of Uz has been also a matter of dispute and varying opinions. The most probable opinion, however, is, that it

was in the northern part of Arabia, between Palestine and Assyria.

9. As to the time when Job lived, the opinion having the best support is, that it was some time between the age of Terah, the father of Abraham, and that of Jacob. Some of the grounds of this opinion are :

(1.) His long life, like that of the earlier patriarchs.

(2.) The uniform assertions of tradition in reference to his great antiquity.

(3.) The fact that the bondage in Egypt, the escape of the Israelites, and their journey to Canaan, together with their institutions, civil and religious, established in the wilderness, are not once alluded to.

(4.) The religion and religious exercises of Job are those of Abraham. It is a religion of sacrifices, without a priest ; the head of the family, in behalf of his children and friends, performing the rite. And this was the religion and worship of the patriarchs until the giving of the law from Sinai. These reasons seem to settle the time when Job lived.

10. It is not improbable that Job himself was the original writer of the book, although it may have been arranged and received slight additions at the hand of Moses. If he was the author, being an Arabian, the foreign cast and character of the book will be accounted for, the use of Arabic words, now unknown in the Hebrew, the allusions to the nomadic habits of the times, to the modes of living, to the sandy plains

and deserts, to customs of worship; and the absence of allusion to the departure of the Jews from Egypt—all these will be fully accounted for.

11. It may have descended to the days of Moses in the form of tradition, and while dwelling in Arabia, Moses may have gathered it up, and, by the divine direction, written it out as an inspired volume; or if it had been preserved by any records, he may have rewritten them, and introduced the peculiarly interesting and instructive history to his own nation. It contains the history of a man equally distinguished for purity and uprightness of character, and for honor, wealth, and domestic felicity, whom God had permitted, for the trial of his faith, to be suddenly deprived of all his numerous blessings, and to be at once plunged into the deepest afflictions, and most accumulated distress, his trials being unspeakably aggravated by the false judgments of his three friends. It gives an account of his eminent piety, patience, and resignation, under the pressure of these severe calamities, of their humbling and purifying effects upon him, and of his subsequent elevation to a degree of prosperity and happiness greater than that which he had before enjoyed.

12. Through the whole work we discover religious instruction shining forth amidst the venerable simplicity of ancient manners. It everywhere abounds with the noblest sentiments of piety, uttered with the spirit of inspired conviction.

13. The Book of Job is full of caution and encouragement to the tempted and afflicted, and of warning to those who hastily judge their brethren. It throws great light upon the doctrine of providence, and upon the agency of evil spirits under the control of God. In short, it is a work unrivaled for the magnificence of its language, and for the beautiful and sublime images which it presents.

14. The BOOK OF PSALMS is entitled, in the Hebrew, the *Book of Hymns, or Praises*; because the greater part of them are effusions of grateful praise to God, while the rest are the outpourings of penitential grief in regular measures. The right of the Psalms to their place in the sacred canon has never been disputed; they are alluded to in other books of the Old Testament, and often cited by our Lord and his apostles. They are called the Psalms of David because he was the writer of the largest portion of them; among the other authors are reckoned by the Jews, Moses, Solomon, Asaph, Heman, Ethan, Jeduthun, and the three sons of Korah. The whole was probably arranged in its present form by Ezra.

15. The earliest composer of sacred hymns was, unquestionably, Moses; the next who are mentioned in the Scriptures are Deborah and Hannah; but it was David, himself an admirable composer and performer in music, who gave a regular and noble form to the musical part of the Jewish service, and carried divine poetry and psalmody to perfection; and therefore he

is called the sweet Psalmist of Israel. 2 Sam. xxiii, 1.

16. He, doubtless by divine authority, appointed the singing of psalms, by a select company of skillful persons, in the service of the tabernacle, which Solomon continued in the first temple, and it was re-established by Ezra as soon as the foundation of the second temple was laid. Hence the Jews became well acquainted with these songs of Zion; and having committed them to memory, were celebrated for their melodious singing among the neighboring nations.

17. The continuance of this branch of divine worship is confirmed by the practice of our Lord, and the instructions of St. Paul, Matt. xxvi, 30; Mark xiv, 26; Eph. v, 19; Col. iii, 16; and the practice has continued through all ages until the present time, not more to the delight than to the edification of the church of Christ. There are at this time very few professing Christians who do not adopt these sacred hymns in their public and private devotions, either by reading them, composing them as anthems, or singing poetical translations or imitations of them.

18. In this particular there ever has existed, and there still exists, a wonderful communion of saints. The language in which Moses, and David, and Solomon, and Asaph, Heman, and Jeduthun, worshiped God, is applicable to Christian believers. They worship the same God, through the same adorable Redeemer; they

give thanks for similar mercies, and mourn under similar trials ; they are looking for the same blessed hope of their calling, even everlasting life and salvation, through the prevailing intercession of the Messiah. The ancient believers indeed worshiped him as about to appear ; we adore him as having actually appeared, and put away sin by the sacrifice of himself. They saw as through a glass darkly, we face to face.

19. Athanasius styles the Psalms "an epitome of the whole Scriptures ;" Basil, "a compendium of all theology ;" Luther terms them "a little Bible," and "the summary of the Old Testament ;" and Melancthon called them "the most elegant writing in the whole world."

20. The Book of Psalms may be justly esteemed a general library, in which we may meet with whatever is requisite for salvation. The moral of life, the mystery of redeeming grace, the display of almighty power and almighty love, the spiritual history of the world, the passage of Jehovah through the wonders of his creation ; all that can alarm the wicked, revive the penitent, console the afflicted, and confirm the faithful, is to be found in the Book of the Psalms.

21. The BOOK OF PROVERBS is universally attributed to Solomon, although their arrangement in the present form was undoubtedly the work of another hand. Solomon is said to have spoken no less than three thousand proverbs, 1 Kings iv, 32 ; but is nowhere said to have written or made a collection of them, and

the common opinion is, that several persons made a collection of them, perhaps as they were uttered by him. Hezekiah, among others, as mentioned in the twenty-fifth chapter ; Agur, Isaiah, and Ezra, might have done the same. The Jewish writers affirm that Solomon wrote the Canticles, or Song bearing his name, in his youth, the Proverbs in his riper years, and Ecclesiastes in his old age.

22. The scope of this book is to instruct men into the deepest mysteries of true wisdom and understanding, the height and perfection of which are the true knowledge of the divine will and the sincere fear of the Lord. To this end the book is filled with the choicest sententious aphorisms, infinitely surpassing all the ethical sayings of the ancient sages, and comprising in themselves distinct doctrines, duties, &c., of piety toward God, of equity and benevolence toward man, and of sobriety and temperance ; together with precepts for the right education of children, and for the relative situations of subjects, magistrates, and sovereigns.

23. THE BOOK OF ECCLESIASTES. The name by which this book is known is a Greek word, signifying a *proacher*, or one who harangues a public congregation. Although it does not bear the name of Solomon, yet it is evident, from several passages, that it was penned by him. Compare chap. i, 12, 16 ; ii, 4-9 ; xii, 9, 10.

24. The beautiful descriptions which this book contains of phenomena in the natural

world, and their causes, and of the economy of the human frame, all show it to be the work of a philosopher. It is generally supposed to have been written by Solomon in his old age, after he had repented of his sinful practices, and when having seen and observed much, as well as having enjoyed everything that he could wish, he was fully convinced of the vanity of everything except piety toward God.

25. The tendency of the book is excellent, and Solomon speaks in it with great clearness of the revealed truths of a future life, and of a future judgment. The scope of the work is an inquiry into the chief good, or highest happiness, of man.

26. The plan of the work is to show first in what happiness does not consist, and then in what it does. In the former part of the book, Solomon shows by his own experience the vanity of all earthly objects and pursuits—of knowledge, of pleasure, riches, magnificence, power, and wealth; interspersing the argument with counsels, and frequent intimations that true wisdom (religion) is preferable to all other acquisitions, and that a cheerful use of providential blessings is better than covetousness.

27. In the latter part he shows that true happiness is only to be found in a religious and virtuous life, incidentally still alluding to the vanity of the earthly things mentioned; but chiefly inculcating a cheerful, liberal, and charitable use of temporal blessings, without expecting to derive from them any permanent or

satisfactory delight ; teaching the propriety of patience under unavoidable evils, and to avoid aiming at perilous, arduous, and impracticable changes ; to fill up the station allotted us in a peaceable, equitable, and prudent manner ; to be humble, contented, affectionate ; and to do good abundantly, persevering in doing so for the pleasure arising from it, and from the expectation of a gracious reward.

28. The SONG OF SOLOMON is universally attributed to the royal author whose name it bears, and there is not a book in the sacred canon whose authenticity and claim to a place in that canon can be better proved than this, although many rash critics have doubted the propriety of its position among the sacred books.

29. In this book the royal author appears, in the typical spirit of his time, to have designed to render a ceremonial appointment descriptive of a spiritual concern. Bishop Lowth judiciously considers that the Song is a mystical allegory ; of that sort which induces a more sublime sense on historical truths, and which, by the description of human events, shadows out divine circumstances.

30. The sacred writers were by God's condescension authorized to illustrate his strict and intimate relation to the church by the figure of a marriage ; and the emblem must have been strikingly becoming, and expressive to the conception of the Jews, since they annexed notions of peculiar mystery to this appointment, and imagined that the marriage union was a counter-

part representation of some original pattern in heaven. It is unquestionable that this beautiful composition had a predictive as well as figurative character. The whole of it is a thin veil of allegory thrown over a spiritual alliance; and we discover everywhere through the transparent types of Solomon and his bride, the characters of Christ and his personified church, portrayed with those graces and embellishments which are most engaging to the human eye. It requires, however, to be explained with great caution; and some fanciful expositors, by their minute dissection of the allegory, have exposed it to the unmerited ridicule of profane minds. But the grand outlines, when soberly interpreted, in the obvious meaning of the allegory, will be found to accord with the affections and experience of every sincere Christian, and the tendency of the whole must be to purify the mind and elevate the affections from earthly to heavenly things.

CHAPTER VI.

PROPHETICAL BOOKS.

1. NEXT to the *poetical* comes the *prophetical* Scriptures, in the present arrangement of the inspired canon. They have received this name because they consist chiefly of predictions of future events, although many passages, which

relate to other subjects—such as the nature and attributes of God, the religious and moral duties of man, reproofs and exhortations—are found interspersed with their predictions. We shall present a short sketch of these, together with their authors, in their chronological order.

2. **THE BOOK OF JONAH.** Jonah, the son of Amittai, was a native of Gath-hepher, a town of Zebulun, in the kingdom of Israel, and in after times a part of Galilee. He is generally considered as the most ancient of the prophets, and is supposed to have lived B. C. 856–764.

3. Bishop Lloyd supposes that he prophesied to the ten tribes toward the close of the reign of Jehu, or in the beginning of that of Jehoahaz, while others place him under Jeroboam II., about forty years later. He is generally supposed to have written the book which bears his name, but very little of his personal history is known except what is there stated.

4. The circumstance of Jonah being in the belly of a whale, though more than once alluded to by our Lord, (and whose affirmation must be a sufficient guaranty for the truth of the fact, however extraordinary,) has been affirmed by infidel writers to be contrary to matter of fact, as the throat of a whale, it is said, is capable of admitting little more than the arm of a man, and these fish are never found in the Mediterranean.

5. But the Hebrew text does not determine

the species of the fish; it simply says that Jonah was swallowed by a "great fish," which may probably refer to a large species of shark. The word rendered "whale," in our version, is a generic term for any large sea animal, or monster.

6. That large sharks are met with in the Mediterranean is a well-known fact. The naturalist, Müller, relates that, in 1759, a sailor fell into the sea, near Jaffa, and disappeared immediately in the gullet of a great shark; but the monster having received at the same moment a musket shot, cast up the sailor whom he had swallowed, and the man escaped with some slight wounds. This shark, which they at length secured, was ten cubits in length, and four in circumference.

7. The style of Jonah is simple and perspicuous, and his prayer in the second chapter is strongly descriptive of the feelings of a pious mind under a severe trial of faith. The scope of the book is to show, by the very striking example of the Ninevites, the divine forbearance and long-suffering toward sinners who were spared on their sincere repentance.

8. The Book of Amos. Amos is supposed to have been a native, and in his youth a herdsman, of Tekoa, a small town about four leagues southward of Jerusalem. Amos was called to the prophetic office in the time of Uzziah, king of Judah, and Jeroboam, the son of Joash, king of Israel, B. C. 810-785.

9. The burden of his prophecy is to assure the twelve tribes of the destruction of the neighboring nations with whom they were solicitous of alliances, to alarm those who "were at ease in Zion," living in a state of carnal security, by the denunciation of imminent punishment, to lead them to repentance; and to cheer the penitent with the promise of deliverance from captivity, and of the greater prosperity of the Messiah's kingdom.

10. Some have styled Amos "rude in speech;" but Bishop Lowth thus remarks of him: "Let any person who has candor and perspicuity enough to judge, not from the man, but from his writings, open the volume of his predictions, and he will, I think, agree that our shepherd is not a whit behind the very chief of the prophets. He will agree, that as in sublimity and magnificence he is almost equal to the greatest; so in splendor of diction, and elegance of expression, he is scarcely inferior to any. The same celestial Spirit, indeed, actuated Isaiah and David in the court, and Amos in the sheepfolds; constantly selecting such interpreters of the divine will as were adapted to the occasion, and sometimes 'from the mouth of babes and sucklings perfecting praise;' constantly employing the natural eloquence of some, and occasionally making others eloquent." Many of the most elegant images employed by Amos are drawn from objects in rural life, with which he was from his avocations most familiarly acquainted.

11. **BOOK OF HOSEA.** Hosea, the son of Beeri, is generally supposed to have begun to prophesy about 800 B. C., during the reign of Jeroboam II., king of Israel, and to have executed his office during the reigns of Uzziah, Jotham, and Ahaz, and to have died in the third year of Hezekiah, king of Judah.

12. It is most probable that he was an Israelite, and lived in the kingdom of Samaria, or of the ten tribes, as his predictions are generally directed against their wickedness and idolatry. Bishop Horsley says of him: "He seems, indeed, of all the prophets, if I may so express my conception of his peculiar character, to have been most of a Jew. Comparatively, he seems to care little about other people.

13. "He wanders not like Isaiah, Jeremiah, and Ezekiel, into the collateral history of the surrounding heathen. He meddles not like Daniel with the revolutions of the great empires of the world. His own country seems to engross his whole attention—her privileges, her crimes, her punishments, her pardon. His country and his kindred is the subject next to his heart. Their crimes excite his indignation; their sufferings interest his pity; their future exaltation is the object on which his imagination fixes with delight."

14. Of his style the same judicious critic remarks: "He delights in a style which always becomes obscure when the language of the writer ceases to be a living language. He is more laconic than any other of the prophets.

He writes in short, detached, disjointed sentences ; not wrought up into periods, in which the connection of one clause with another, and their relations to each other, are made manifest to the reader by an artificial collocation, and by those connective particles that make *one* discourse of parts, which otherwise appear as a string of unconnected propositions, which it is left to the reader's discernment to unite. His transitions from reproof to persuasion, from threatening to promise, from terror to hope, and the contrary, are rapid and unexpected. His similes are brief, accumulated, and often introduced without the particle of similitude. Yet these are not the vices, but the perfections, of the holy prophet's style ; for to these circumstances it owes that eagerness and fiery animation which are the characteristic excellence of his writings, and are so peculiarly suited to his subject."

15. BOOK OF ISAIAH. Although the fifth prophet in the order of time, still, with the utmost propriety, Isaiah has been placed first in the order of the prophets in our Bible, on account of the surpassing importance and sublimity of his predictions, as also from the length of his book, being of greater bulk than the prophecies of the twelve minor prophets taken together.

16. We know with certainty concerning this exalted writer, only what is stated in his own book,—that he was the son of Amoz, (not the prophet,) and discharged the prophetic office in

the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, who flourished successively between B. C. 810-698.

17. The Jews have a tradition that he was the son of Joash king of Judah, and consequently brother of Uzziah, thus making Isaiah one of the royal race of the house of David. They have also a tradition that he lived until the reign of Manasseh, by which cruel king they affirm that he was sawn asunder: but there is no Scriptural foundation for this; and the extreme old age, and long exercise of the prophetic office, that this would make necessary, render this tradition almost impossible. It is the opinion of one of the most celebrated Jewish writers, Aben-Ezra, that he died about the fifteenth year of Hezekiah's reign.

18. The name of Isaiah is descriptive of his high character, since it signifies the "salvation of Jehovah," and was given with great propriety to him who foretold the advent of the Messiah, through "whom all flesh shall see the salvation of God."

19. The peculiar sublimity, both in matter and style, has attracted the admiring attention of both Jew and Christian to the glorious prophecies of this book. It is more frequently quoted in the New Testament than any other of the sacred books, the Psalms only excepted. The distinct manner in which the inspired writer speaks of the birth and sufferings of Christ, and the glories of his kingdom, has ever rendered it eminently instrumental in the convic-

tion of the unbelieving, in confirming the doubtful, and in strengthening the faint-hearted.

20. The force and magnificence of Isaiah's style have, in all ages, been highly appreciated. Jerome felt and expressed the difficulty of preserving its energy in a translation; and yet it does so happen that even when weakened by translation, so much of its native strength and effulgence does still remain, as to arrest the attention of the general reader, as to something uncommon.

21. Says Bishop Lowth: "Isaiah, the first of the prophets both in order and dignity, abounds in such transcendent excellences, that he may probably be said to furnish the most perfect model of prophetic poetry. He is at once elegant and sublime, forcible and ornamental; he unites energy with copiousness and dignity with variety. In his sentiments there is uncommon elevation and majesty; in his imagery the utmost propriety, elegance, dignity, and diversity; and notwithstanding the obscurity of his subjects, a surpassing degree of clearness and simplicity. To these we may add, there is such sweetness in the composition of his sentences, that if the Hebrew language is at present possessed of any remains of its native grace and harmony, we shall chiefly find them in the writings of Isaiah."

22. Jerome, not contented to style him a prophet only, calls him also an evangelist, observing, so distinct are his predictions of Christ and his kingdom, that he seems rather to speak

of things past than of things to come. He calls him also an apostle ; and, on the same grounds, "the evangelical prophet" is the distinction which is now generally associated with his name.

CHAPTER VII.

PROPHETICAL BOOKS.

1. **BOOK OF JOEL.** All that is certainly known of Joel is what is found in the title of his book,—that he was the son of Pethuel. Tradition states that he was of the tribe of Reuben, and a native of the town of Bethoron, a town situated on the confines of the territories of Judah and Benjamin. It is equally uncertain under what sovereigns he flourished.

2. The opinion of modern commentators is, that he delivered his predictions during the reign of Uzziah ; and that, consequently, he was contemporary with Amos and Hosea, if indeed he did not prophesy before Amos, B. C. 810–660, or later.

3. The prophecies of Joel are confined to the kingdom of Judah. He inveighs against the sins and impieties of the people, and threatens them with divine vengeance ; he exhorts to repentance, fasting, and prayer ; and promises the favor of God to those who should be obedient. The principal predictions contained in this book are the Chaldean invasion, under the

figurative representation of locusts, the destruction of Jerusalem by Titus, the blessings of the gospel dispensation, the conversion and restoration of the Jews to their own land; and the glorious state of the Christian church in the end of the world.

4. The style of Joel, though different from that of Hosea, is highly poetical. In the first two chapters he displays the full force of the prophetic poetry; and his description of the plague of locusts, of the deep national repentance, and of the happy state of the Christian church in the last times of the gospel, are wrought with admirable force and beauty.

5. BOOK OF MICAH. This prophet was a native of Morasthi, a small town in the southern part of the territory of Judah. He prophesied in the reigns of Jotham, Ahaz, and Hezekiah, and was contemporary with Isaiah, Joel, Hosea, and Amos, B. C. 758–699. The period and circumstances of his death are unknown.

6. In his prophecy the birth of the Messiah at Bethlehem is expressly foretold, and the Jews are directed to look to the establishment and extent of his kingdom as an unfailing source of comfort amid general distress.

7. The prophecy of Micah, contained in the fifth chapter, is, perhaps, the most important single prophecy in the Old Testament, and the most comprehensive respecting the personal character of the Messiah, and his successive manifestations to the world. It crowns the whole chain of predictions respecting the seve-

ral limitations of the promised seed to the line of Shem, to the family of Abraham, Isaac, and Jacob ; and to the royal house of David, terminating in his birth at Bethlehem, "the city of David." It carefully distinguishes his human nativity and his divine nature, and eternal existence ; foretells the casting off of the Jews for a season ; their ultimate restoration ; and the universal peace which should prevail in the kingdom and under the government of the Messiah.

8. This prophecy therefore forms the basis of the New Testament revelation, which commences with the birth of the Messiah at Bethlehem, the miraculous circumstances of which are recorded by St. Matthew and St. Luke in the introduction to their respective histories ; the eternal substance of Christ as "the Word," in the sublime introduction of St. John's Gospel ; his prophetic character and second coming, illustrated in the four Gospels and in the apostolic Epistles.

9. Bishop Lowth remarks, of the style of Micah, that "for the most part it is clear, forcible, pointed, and concise ; sometimes approaching the obscurity of Hosea ; in many parts animated and sublime, and in general poetical."

10. **THE BOOK OF NAHUM.** Nahum is supposed to have been a native of Elkosh, or Elkosha, a village of Galilee. There is much uncertainty concerning the precise time when he lived, but the most probable opinion is that which places him between the Assyrian and Babylonian cap-

tivities, about the year 715 before the Christian era.

11. He denounces ruin upon Nineveh and the Assyrians for their cruel tyranny over the Israelites, whom Shalmanezar had carried into captivity.

12. The prophecy is one entire poem, opening with a sublime description of the justice and power of God, tempered by long-suffering and goodness; and then foretelling the destruction of Sennacherib's forces, and the subversion of the Assyrian empire, together with the deliverance of Hezekiah and the death of Sennacherib. The destruction of Nineveh is predicted, and described with singular minuteness.

13. Bishop Lowth thus characterizes the style of Nahum: "Of all the minor prophets none seems to equal Nahum in sublimity, ardor, and boldness. His language is pure; and the exordium of his prophecy, which forms a regular and perfect poem, is not merely magnificent, it is truly majestic. The preparation for the destruction of Nineveh, and the description of its downfall and desolation, are expressed in the most vivid colors, and with images that are truly pathetic and sublime."

14. **THE BOOK OF ZEPHANIAH.** This prophet gives his ancestors for the four preceding generations, and little else is certainly known of him. We learn from his prophecy that he delivered his predictions in the reign of Josiah, and consequently he prophesied about the time

that Jeremiah entered on his prophetic office, B. C. 640-609, and in method and substance he greatly resembles him.

15. The style of Zephaniah is poetical, but not characterized by any striking or uncommon beauties.

16. **THE BOOK OF JEREMIAH.** Jeremiah was of the sacerdotal race, being one of the priests resident in Anathoth, a city of the tribe of Benjamin, not far from Jerusalem, and appropriated out of that tribe to the use of the priests. Josh. xxi, 18.

17. As the priest his father was named Hilkiah, some have supposed that he was the same as the high priest of that name who found the Book of the Law in the temple, in the time of Josiah; but the similarity in the name is the only foundation for this opinion.

18. Jeremiah appears to have been very young when he was called to the exercise of the prophetic office, from which he modestly endeavored to excuse himself by pleading his youth and incapacity; but, being overruled by divine authority, he set himself to discharge the duties of his function with unremitting diligence and fidelity, during a period of at least forty-two years, reckoning from the thirteenth year of Josiah's reign. The prophet lived to see that ruin to his country which he predicted.

19. The Jews who then, against his remonstrances and advice, withdrew into Egypt, took him with them. He there continued to pro-

phesy, protesting against the idolatrous practices which they there adopted, and foretelling the awful consequences.

20. There is a very old and general tradition that his freedom and zeal cost him his life ; the Jews at Tahpanhes in Egypt, taking such offense at his predictions and rebukes that they stoned him to death. It is added that he was buried there ; and another tradition states that the attention of Alexander the Great being called to his tomb, occasion was taken to acquaint him with the prophet's predictions, which induced him to order the removal of his remains to Alexandria, where he erected over them a magnificent monument. All this is but tradition ; but, as Blaney observes, the account of the manner of his exit, though not absolutely certain, is at least very likely to be true, considering the temper and disposition of the parties concerned.

21. "The style of Jeremiah," remarks Bishop Lowth, "though by no means wanting either in elegance or sublimity, is yet inferior to Isaiah in both. His thoughts, indeed, are somewhat less elevated, and he is commonly more diffuse in his sentences ; but the reason of this may be, that he is mostly taken up with the gentler passions of grief and pity, for the expression of which he had a peculiar talent. This is most evident in the Lamentations, where those passions altogether predominate ; but it is often visible also in his prophecies, in the former part of the book more especially, which

is principally poetical ; the middle portions are chiefly historical ; but the last part, consisting of six chapters, is entirely poetical, and contains several oracles distinctly marked, in which this prophet falls very little short of the lofty style of Isaiah."

22. He prophesied, B. C. 628 to 586 ; from the reign of Josiah until the government of Gedeliah, and the flight of the remnant into Egypt.

23. BOOK OF HABAKKUK. This prophet is believed to have uttered his predictions in the years B. C. 612-598 ; to have been contemporary with Jeremiah, and alive at the destruction of Jerusalem by Nebuchadnezzar.

24. The subject of his prophecies are much the same as those of Jeremiah, viz. : the destruction of Jerusalem by the Chaldeans, and the consolations of the faithful amid all their national calamities. The promise of the Messiah is confirmed ; the overruling providence of God is asserted ; and the concluding prayer, or rather hymn, recounts the wonders which God had wrought for his people, when he led them from Egypt into Canaan, and is expressive of the most perfect confidence in the fulfillment of his promises.

25. The style of Habakkuk is highly poetical, and he is remarkable for the grandeur of his imagery. Bishop Lowth considers the hymn in the third chapter as one of the most perfect specimens of the Hebrew ode.

26. BOOK OF DANIEL. Daniel's history is

given quite at large in his own book. It appears that he was in the first band of Hebrew captives sent to Babylon in the fourth year of Jehoiakim, about seven years before the second company, which included Ezekiel. He was quite a youth at this time; and it appears that this first company of captives were all persons of consideration, and youths of distinguished families. The Jews believe that Daniel was of the royal family, and descended from Hezekiah.

27. Through the wisdom given him from above, and the signal favor of God manifested toward him before the heathen, he rose to distinction at the court of Babylon, and was held in high consideration by its successive kings, through the whole seventy years that his nation remained. As Josesphus observes, he was the only one of the prophets who enjoyed a high degree of worldly prosperity. His life, however, was not without its trials, disturbed as it was by the envy and murderous plots of jealous courtiers; but all these served but the more to manifest his righteousness and faith, and in the end tended to establish him all the more firmly in his high places.

28. Daniel must have lived to a great age. There is an interval of seventy years between his first prophecy (chap. ii, 1,) and his last, (chap. x, 1.) Some suppose him to have been twenty years of age when carried into captivity; he was possibly younger. However, ten years

after we find him celebrated for his piety and wisdom. Ezek. xiv, 14, 20.

29. At the date of his last prophecy, in the first year of Cyrus, he must have been about ninety years of age ; and it is not probable that he survived much longer. There is no record of the time or the place of his death ; but the Jewish writer of the lives of the prophets, having stated that he died in Babylon, his account has been usually followed, although it is quite as probable that he died at Susa, where his last prophecy is dated.

30. Josephus calls Daniel not only a prophet, but one of the greatest of the prophets ; adding, that he not only in common with other prophets foretold future things, but also fixed the precise time of their coming to pass. Our Saviour cites him as "Daniel the prophet." It is important to note this, as in the Hebrew Bibles the Book of Daniel does not appear among those of the prophets, but in the Hagiography ; that is to say, the Jews fully recognized the Book of Daniel as holy writ, but refuse to consider it as prophetic, or to regard Daniel as a prophet. For this they assign many frivolous reasons ; but the real one can be easily conjectured to be that Daniel's famous predictions, concerning the Messiah, so remarkably correspond with the history of Christ, and what is more, with the time of his appearance, that they could not justify their refusal to receive him as the expected Messiah, without altogether

denying the prophetic character of Daniel's book.

31. This change was made *after* the time of Christ, as we know by the testimony of Josephus, and from the fact, that the Jews, from the time given in Daniel's prophecy, were expecting the Saviour's advent at the time he came.

32. THE BOOK OF OBADIAH. The Bible gives us no information concerning this prophet, and the time in which he lived is conjectured from his prophecy to have been about 588 B. C. From the matter of the prophecy, reciting the triumph of the Edomites over the desolations of Israel, and the pronunciation of their doom, it is generally concluded that Obadiah was contemporary with Jeremiah and Ezekiel, and delivered his prophecy within the interval of the few years which took place between the destruction of Jerusalem by Nebuchadnezzar, and that of Edom by the same prince.

33. The writings of Obadiah, which consist of only one chapter, are composed with much beauty, and unfold a very interesting scene of prophecy.

34. THE BOOK OF EZEKIEL. The name of this prophet signifies the *strength of God*. Like Jeremiah, he was one of the sacerdotal race, and was one of the captives carried away to Babylon by Nebuchadnezzar. It does not appear that he had prophesied before he came into Chaldea.

35. The principal scene of his prophecies

was at some place on the river Chebar, a stream flowing into the Euphrates, some two hundred miles north of Babylon. Tradition says that he was put to death by the prince of the captivity, or the commander of the Jews, in the place of his exile, because this prince was addicted to idolatry, and could not bear the reproaches of the prophet.

36. It is the general opinion that he was contemporary with Jeremiah, and thus, during a very important period, one prophesied in Mesopotamia while the other predicted in Judea. How extraordinary their correspondence, though so widely separated from each other! It is supposed that the prophecies of Jeremiah were sent to Mesopotamia, and those of Ezekiel to Judea, to give encouragement and confidence to the captive Jews on the one hand, and, on the other, to reprove, and leave without excuse, those that remained in their own country.

37. Bishop Lowth thus characterizes the style of Ezekiel: "Ezekiel is much inferior to Jeremiah in elegance; in sublimity he is not even excelled by Isaiah; but his sublimity is of a totally different kind. He is deep, vehement, tragical. The only sensation he affects to excite is the terrible; his sentiments are elevated, fervid, full of fire, indignant; his imagery is crowded, magnificent, terrific, sometimes almost to disgust; his language is pompous, solemn, austere, rough, and at times unpolished; he employs frequent repetitions, not for the sake of grace or elegance, but from

the vehemence of passion and indignation. Whatever subject he treats of, that he sedulously pursues, from that he rarely departs. In many respects he is perhaps excelled by the other prophets; but in that species of composition, to which he seems by nature adapted—the forcible, the impetuous, the great, the solemn—not one of the sacred writers is superior to him.”

38. As his writings were considered deep, and difficult to be understood, no Jew was permitted to read his prophecies until he had completed his thirtieth year.

39. BOOK OF HAGGAI. The date of this prophecy is given with the utmost precision in the first verse; and from this we learn that it was delivered after the Jews had returned to Jerusalem from their captivity, to stimulate and encourage them in the work of rebuilding the temple. The common opinion is that the prophet was born in Babylon, that he came up to Jerusalem in the company of Zerubbabel, and was afterward buried there among the priests.

40. The style of this prophet is, for the most part, plain and prosaic, and vehement when he reproves; it is, however, interspersed with passages of much sublimity and pathos, when he treats of the advent of the Messiah, whom he emphatically terms “the Desire of all nations.”

41. THE BOOK OF ZECHARIAH. It appears from the dates prefixed to this book that Zechariah was contemporary with Haggai, begin-

ving to prophesy two months after Haggai had commenced his predictions. His father's and grandfather's names are given, but no other intimations of his family are afforded. From chap. ii, 4, it is presumed that he was a young man when he commenced the prophetic office, but how long he lived, or where he died, we do not know. Tradition, however, states that he was buried near Jerusalem, and still points to his tomb.

42. His object seems to be nearly the same as that of Haggai, to stimulate the returned captives to diligence in the work of rebuilding, to faithfulness in the worship of God, and to encourage their faith and hope by the promise of the Messiah.

43. Bishop Lowth esteems his style "generally prosaic; but toward the conclusion of the prophecy there are some poetical passages, and those highly ornamented."

44. THE BOOK OF MALACHI. The name signifies "*my angel*," or "*my messenger*;" but whether it is to be understood as a proper name, or as a title applied to his office as a prophetic messenger of God, is a question difficult to decide with certainty.

45. Some have supposed that the prophecy is anonymous, and the title Malachi is given to the prophet from his distinct prediction concerning the *messenger* who was to precede Christ. It is the opinion of some that the book was written by Ezra, but the most rational view is, that the appellation is the actual name of

the prophet, and that he was contemporary with Nehemiah.

46. He was undoubtedly the last of the Old Testament prophets ; and his remarkably clear and explicit prophecy of the forerunner of the Messiah with great propriety closes the ancient canon.

47. "The last of the prophetical books," says Lowth, "is written in a kind of middle style, which seems to indicate that Hebrew poetry, from the time of the Babylonish captivity, was in a declining state, and, being past its prime and vigor, was then fast verging toward the debility of age."

48. The majestic style of the latter portion of this book hardly seems to justify the depreciating criticism of the bishop, it appearing to lack neither force nor elegance.

PART II.

HISTORY AND GEOGRAPHY OF PALESTINE.

CHAPTER I.THE DIVISION OF PALESTINE AMONG THE
TWELVE TRIBES.

1. WHEN Canaan was conquered by the Israelites, the land was divided among the tribes by lot. The different tribes bore the names of the twelve sons of Jacob, from whom they were descended, viz., Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulon, Joseph, and Benjamin.

2. Two of these sons had no inheritance bearing their names, viz., Levi, whose descendants were priests, and were supported in common, being distributed throughout the land; and Joseph, whose two sons, Ephraim and Manasseh, were adopted as his own sons by Jacob, and gave names to separate tribes.

3. Reuben's possession lay upon the east side of the Dead Sea and the river Jordan, and north of the river Arnon. This territory was noted for the multitude of its cattle and flocks. Its principal towns were Heshbon, celebrated for its fish-pools; Medeba, noted in David's

wars ; Aroer, Dibon, and Kedemoth, referred to in the Book of Joshua.

4. North of Reuben, upon the same side of the Jordan, was the territory of Gad, extending to the mountains of Gilead. Here were Jabesh-gilead, (Judges xxi,) and Ramoth-gilead, where Ahab, king of Israel, was slain, 1 Kings xxii ; Mahanaim, where Jacob met a band of angels, sent by God to encourage him, Gen. xxxii ; Penuel, where God met him ; and Succoth, where he resided on his return from Padan-aram. Here also was Zaretan, where was the foundry of Solomon, for casting the brazen vessels of the temple, 1 Kings vii, 46 ; and Rabbath-ammon, where Uriah, the husband of Bathsheba, was treacherously slain, by the command of King David. 2 Sam. xi, 17.

5. North of Gad was the portion of the half-tribe of Manasseh, beyond Jordan. In this territory was the town of Dan, once the most northern town of Israel, while Beersheba was the most southern. Thus, when the whole length of the country was spoken of, the phrase, "from Dan even unto Beersheba," was used. Here Jeroboam set up one of his golden calves (the other being at Bethel, in the south of Ephraim) for the people to worship, so that they might not go up to Jerusalem. 1 Kings xii, 29. Here were also Geshur, the birth-place of Absalom's mother ; and Argob, Asteroth, and Edrei, which were cities of Bashan, whose giant king, Og, was conquered by the Israelites before they crossed the Jordan.

6. Asher was the most northern of the tribes, and bordered upon the Mediterranean. In its borders were the celebrated cities of Tyre and Sidon. Here also was the town of Zarephath, where the prophet Elijah dwelt, while there was famine in other parts of the land of Israel; and here he raised the widow's son to life. 1 Kings xvii.

7. Between Asher and the Jordan was the territory of Naphtali. Hazor, within its limits, was the residence of King Jabin; at Harosheth lived Sisera, the commander of Jabin's army. Judg. iv, 2. Kadesh-naphtali was the residence of Barak.

8. South of Asher and Naphtali was Zebulon, extending from the Mediterranean to the Sea of Galilee. The principal towns were Gath-hepher, the native place of the prophet Jonah; Bethulia; and Jokneam, a city of the Levites.

9. Issachar was south of Zebulon. Here was Megiddo, on the river Kishon, and near the famous plain of Jezreel, celebrated for its numerous battles between Judah and Israel. At Shunem, the prophet Elijah restored the son of the Shunamite woman to life. 1 Kings iv, 35. Here was also Dothan, whither Joseph sought his envious brethren. Gen. xxxvii, 28.

10. South of Issachar was Manasseh. The principal towns in this division were Jezreel, where was a palace of the kings of Israel, and where Jezebel was killed, 2 Kings ix, 33;

Endor, where Saul consulted the woman with a familiar spirit, 1 Sam. xxviii, 7 ; Ophrah, the native town of Gideon ; and Bezek, where ten thousand Canaanites were slain, and their king taken prisoner. Judg. i, 4.

11. Next upon the south came Ephraim. Samaria was in this division, afterward the capital of the kingdom of Israel. Here also were Shechem, where Abraham and Jacob resided ; Shiloh, where the tabernacle was set up and remained until the days of Eli ; Abelmeholah, where the prophet Elisha was born ; Joppa, the chief seaport of the Israelites ; Timnath-serah, where Joshua died and was buried, Josh. xxiv, 30 ; and Ramah, the birthplace of Samuel.

12. In Dan, situated on the south of Ephraim, were the Philistine cities, Ashdod, Ekron, and Gath. To Ashdod the ark was removed by the Philistines when they conquered Israel. Gath was the native town of Goliath, whom David killed.

13. In Simeon, south of Dan, were Gaza and Askelon, also belonging to the Philistines. At Gaza, Samson carried away the city-gates. Judg. xvi. Askelon was the birthplace of Herod the Great. At Beersheba, Abraham and Isaac resided.

14. In the tribe of Benjamin, situated on the north of Judah, were Jericho, the first town conquered by the Israelites, in Canaan ; Gilgal, where they encamped when they passed the Jordan ; Gibeah, the residence of Saul,

Gibeon, whose inhabitants deceived Joshua, and where, at the command of Joshua, "the sun stood still in the midst of the heavens," Josh. x, 12, 13; Bethel, where Jacob saw his first vision; Naioth, where Samuel and the sons of the prophets dwelt; Anathoth, the birthplace of Jeremiah; and Bahurim, where Shimei cursed David and stoned him.

15. Judah was on the south of Benjamin, situated between the tribe of Simeon and the Dead Sea, and extending to the desert upon the south. In the borders of this tribe was Jerusalem, the capital of the whole country. Here also were Bethlehem, the city of David; Hebron, where Abraham resided; Tekoah, the native town of the prophet Amos; Beth-shemesh, where the Philistines sent back the ark, Kirjath-jearim, the place to which the ark was then removed; Adullam, near which, in a cave, David hid himself from Saul; and Engedi, or the city of palm-trees, celebrated for its vineyards, its camphire, or cypress-trees. Solomon's Song i, 14.

CHAPTER II.

GENERAL VIEW OF PALESTINE.

1. IT is very important that, in the study of the New Testament, we should have some knowledge of the country in which the events there recorded transpired.

2. Palestine is situated in the eastern part of Asia, forming a narrow strip of land bordering upon the eastern shore of the Mediterranean Sea. It forms a small part of what is now called Turkey in Asia, being the south-eastern portion of Syria.

3. It is known by a number of names in the sacred Scriptures, such as the "Land of Canaan," from its earliest inhabitants; the "Land of Promise," from God's promise to Abraham, that his seed should possess it; the "Land of Israel," from the Israelites; the "Land of Judah," or "Judea," from the tribe of Judah, the most celebrated of the twelve tribes, and the only one, including Benjamin, that remained in the land after the captivity; and the "Holy Land," because it was the scene of the birth, miracles, death, and resurrection, of our Saviour Jesus Christ. It received the name of Palestine from the Philistines, who inhabited the south-eastern part.

4. The most common and natural boundaries of this small and interesting country are, the Arabian desert upon the south, the mountains

of Lebanon upon the north, the Mediterranean upon the west, and the Syrian desert, eastward of the Jordan, and Dead Sea, upon the east—a tract of land extending about one hundred and eighty miles from north to south, and from twenty to sixty miles from east to west. These boundaries, however, varied much during the history of the Jewish nation, being greatly extended in the latter part of the reign of David, and his immediate successors, and again limited by the conquests of the Assyrians.

5. This small and insignificant province, now wretchedly cultivated, its cities but masses of ruins—without commerce, or arts, or agriculture—inhabited by a mixed multitude of Jews, Arabs, Armenians, and Christians, and with no settled government, is, to the Christian student, one of the most attractive portions of the world, and its history, from its connection with the Bible and the Christian religion, one of the most interesting ever written.

6. This scene of desolation was once covered with large, populous, and wealthy cities; these barren heights were crowned to their summits with exuberant verdure; the now silent and infested highways, thronged with a busy and happy population; and instead of various nations, differing widely in their habits, customs, and religious opinions, one large, united, and, in every sense, peculiar people, held this land as a gift to them directly from Heaven.

7. Here also, among this people, Christ, the Saviour of the world, was born and educated:

here he lived, preached, and died by the hands of his countrymen.

8. Since that period the most solemn and awful judgments of God have fallen upon this nation, and changed their land from a garden of the Lord to a perfect wilderness. Oceans of blood have been spilt, millions of men slain, and innumerable sums of money exhausted in vain since then, to recover this territory from bondage and ruin ; but still it lies "an astonishment, a proverb, and a by-word."

9. It was settled by the descendants of Canaan, the son of Noah, and continued in their possession until, on account of their great wickedness, and in accordance with the promise of God to Abraham, his descendants, the Israelites, were brought out of their captivity in Egypt, and this land was divided among them.

10. At that time this country was one of the richest and most fruitful in the world. God promised Moses, when he appeared to him in the burning bush, to bring him and his people into "a land flowing with milk and honey," and Moses, a short time before his death, confirmed the promise in language finely descriptive of the country and its productions. "The Lord thy God," says the departing lawgiver, "bringeth thee into a good land; a land of brooks of water, of fountains, and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil-olive and honey." Deut. viii, 7, 8.

11. Palestine was a mountainous country,

but the mountains were cultivated to their summits, or covered with luxuriant forests, adding much to the beauty of the scene.

12. It being so diversified with hill and valley, its climate varies in different places, but generally the atmosphere is mild and salubrious. During May and the three succeeding months the sky is cloudless by day, and at night the earth is moistened with a copious dew. The winters are short, and in the mountainous parts are severe. Snow and hail-storms are common in the cold season. To this the Psalmist alludes when he says, "He casteth forth his ice like morsels; who can stand before his cold?" Psa. cxlvii, 17.

13. The principal river of Palestine is the Jordan. It rises at the foot of Lebanon, and flows south, through Lake Merom and the Sea of Galilee, and then continues on its course through what is called the "Plain of the Jordan," until it empties its waters into the Dead Sea.

14. The Jordan seems to have two banks. The outermost is formed by the waters when the snow, melting upon the mountains, swells them "about the time of barley harvest," (Josh. iii, 15; iv, 18,) and they overflow their ordinary banks. It was at this period, when the stream was swollen by the mountain torrents, that the children of Israel passed over "dry shod" into the promised land. Josh. v, 1.

15. The inner bank is a furlong distant, over a level strand, and is lined with bushes and

trees, such as tamarisk, willows, oleanders, &c. In the covert of these trees, lions and other wild beasts hide themselves, and upon an inundation of the river are forced to make their escape. To this the prophet seems to allude in these words, "He shall come like a lion from the swelling of the Jordan." Jer. xlix, 19.

16. This river runs, from its source to its mouth, about one hundred miles, and is generally about eighty-two feet wide and nine or ten feet deep. The remaining rivers and brooks are small, many of them drying up during the summer.

17. The principal lakes are, the Gennesareth, and the Asphaltites, or Dead Sea. The former, called also the Sea of Galilee, and the Sea of Tiberias, is situated in the north-western part of Palestine, in the province of Galilee. It is a deep, oval basin, surrounded upon all sides by high mountains, except where the Jordan passes through from north to south.

18. It is from twelve to fifteen miles long, and about six broad; its water is very limpid and sweet, and it abounds in a great variety of fish, formerly giving occupation and sustenance to the inhabitants of Capernaum, Tiberias, and the other cities upon its shore. The soil around is exceedingly fruitful, and the climate so favorable that nuts, palms, figs, and olive-trees, grow in rich luxuriance here, almost the whole year round.

19. In the days of Christ this district was thickly settled by skillful and industrious peo-

ple, who, making good use of the natural advantages of the soil and the climate of this favored country, carried the improvement of their lands to the highest degree of perfection. Now, a thin, scattered, ignorant, and indolent population, scarcely obtain a livelihood.

20. This country and this sea were greatly honored with the presence, preaching, and miracles of the Saviour. He selected Capernaum, upon the margin of this lake, as his ordinary place of residence. From the fishermen upon this lake he called his first disciples and apostles. The dense population that filled the ships upon the sea, and lived in the surrounding towns and cities, he often addressed as he stood upon the shore, or sat in Peter's ship.

21. The sea being hemmed in on all sides by lofty heights, was preserved from the effects of long-continued storms ; but was very subject to sudden and severe gusts of wind, which came rushing like a tornado down the sides of the mountain. One of these tempests called forth an astonishing display of our Lord's power, when he rebuked the wind and the sea, and there was a great calm.

22. Upon this sea, in the night, he walked to his terrified disciples, whose fear ended in joy as they discovered their Master. Upon the shore of this sea he also exhibited himself to his disciples, just before his resurrection.

23. The whole scene has now changed. Not a ship (and but one or two boats) disturbs the silence of the waters ; the cities that lined

the shores are entirely gone, or in ruins, and the busy population has also passed away:—all is gloomy and deathly, where before all was beautiful and full of life.

CHAPTER III.

LAKES AND MOUNTAINS OF PALESTINE.

1. LAKE Asphaltites, commonly called the Dead Sea, and anciently styled the "Sea of the Plain," from its situation in the hollow, or plain of the Jordan, is a large sheet of water, about fifty miles long and from ten to twelve wide. Its dark, sluggish waters, roll over the formerly fruitful vale where once stood Sodom, Gomorrah, and the other cities of the plain: a valley so rich and fruitful that it was styled the "garden of the Lord." It was changed into its present desolate appearance, when "the Lord rained upon Sodom and Gomorrah brimstone and fire out of heaven, and overthrew the cities and all the inhabitants of the cities, and that which grew upon the ground." Gen. xix, 24, 25.

2. The country around is barren and uninviting; the shore of the sea is incrustated with salt, and the waters are exceedingly bitter, producing an unpleasant prickling sensation upon the skin. The waters of the sea are so buoyant as to make it almost impossible for a person to sink beneath the surface—they easily

float one as he lays upon his back. An oppressive silence settles over the dreary scene ; no boat ever disturbs its heavy bosom, and not a fish swims in its waters. It is a mistake, however, that no bird can fly above it, on account of its unhealthy exhalations ; neither are the walls of cities seen beneath its waves, nor is the salt statue of Lot's wife now preserved : but the dark, silent, fœtid sea, still rolls its heavy waters through the vale, an everlasting monument of God's abhorrence of sin.

3. "The appearance of the lake," says Dr. Robinson, "is such as might naturally be expected from the character of its waters, and of the region round about. It lies in a deep caldron, surrounded by lofty cliffs of naked limestone rock, and exposed seven or eight months each year to the unclouded beams of a burning sun. Nothing, therefore, but sterility and death-like solitude can be looked for upon its shores, and nothing else is found."

4. This vast lake, receiving in addition to the Jordan several other streams, has no outlet ; hence it was long supposed that it discharged its waters by subterranean channels into the Red Sea. Later investigations have proved the impossibility of this, and attribute its regular exhaustion to evaporation, which, under the burning sun, in so exposed a situation, must be sufficient to meet the amount of surplus water poured in by the rivers.

5. One of the most prominent features of Palestine is its mountains. Whether you ap-

proach from the desert or the sea, one lofty chain of heights is observed, branching out in different directions—some of the detached tops buried in the clouds—running from north to south across the whole land.

6. The difference between this land and Egypt, with its low plains, bordered by a sandy desert, from whence the Israelites were brought, under the direction of Moses, is thus beautifully expressed by him in his address to the people: "For the land whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed and wateredst it with thy foot as a garden of herbs: but the land whither ye go to possess it, is a land of *hills* and valleys, and drinketh water of the rain of heaven." Deut. xi, 11.

7. His land being flat, and seldom refreshed by a single shower, the sole dependence of the Egyptian for water is upon his only river, the Nile, which annually overflows the low, plain land, forming its banks. To receive as much benefit as possible from this stream, canals and sluices are cut, at the expense of much labor, through their lands, and the waters of the river, at its overflow, are retained in cisterns, or raised by machinery moved by buffaloes, or by men, and being received into tanks, are distributed over the plantation in small streams, guided by the mattock or the foot.

8. Not so the promised land: its fruitful soil was watered by the rains of heaven, and

its rich landscape diversified by verdant heights and teeming valleys.

9. The highest and most remarkable mountains in the Holy Land are those of Lebanon, forming with their chain the northern boundary of the country. In winter the tops of these mountains are covered with snow, and upon the highest summits it is said to remain throughout the year. Anciently, (and still to some degree,) they abounded in odoriferous trees of various descriptions, sending forth clouds of sweet perfume.

10. To this, allusion is made by the inspired writers, as when the graces of the church are thus represented: "The smell of thy garments is like the smell of Lebanon." At the foot of the mountains and round their bases are luxuriant olive plantations and vineyards.

11. High up the sides of the mountain, as well as at its foot, are numerous habitations. The soil is fertile, and rendered more so by the pure sparkling rivulets which run down the heights, producing corn, and oil, and wine, in abundance. These mountains have continued to preserve their population, more especially from their fastnesses affording them shelter from the marauding Arab and merciless Turk. That most singular and warlike people—the Druses—form the body of this population.

12. The cedar of Lebanon stands unrivaled in grandeur and beauty in the vegetable king-

dom, and these mountains were once covered with these majestic trees, so oftentimes mentioned in the poetry of the Old Testament. The spiritual prosperity of the righteous man is shown by the exceeding luxuriance and spread of this sweet-smelling cedar. "The righteous shall flourish as the palm-tree: he shall grow as the cedar in *Lebanon*."

13. Only a small number of these trees now remain, and they are as remarkable for their age as size. One, measured by the Rev. H. Maundrell, was found to be twelve yards and six inches in the girth, and the spread of its branches was thirty-seven yards.

14. Some of the heights of this extended chain are familiar to every Bible reader: such as Hermon, whose copious dews are celebrated by the inspired pen; and Gilead, east of the Jordan, where Laban, being warned of God in his pursuit of his son-in-law, Jacob, made a solemn covenant with him, in witness of which they erected a heap of stones, and called the place Gilead, or the heap. Gen. xxxi, 22-55.

15. The mountains of Abarim lie beyond Jordan, in the southern division of the country. One part of these mountains, or hills, was distinguished by the names of Nebo and Pisgah; Nebo being probably the name of the mountain in that part, and Pisgah that of the highest peak. From this lofty summit, by God's command, Moses, not being permitted to enter the promised land, surveyed the land about to be bestowed upon Israel. Deut. xxxii, 49. And

after he had delivered his farewell to the people, again "Moses went up from the plains of Moab into the mountain of Nebo, to the top of Pisgah," and having surveyed once again the land over the Jordan, "Moses, the servant of the Lord, died there." Deut. xxxiv, 1, 6.

16. On the south of Canaan lay Mount Seir, the dwelling-place of Esau and his descendants. From its former possessors, the Horites, or Horims, this mountain was afterward called Mount Hor. Upon some peak of this mountain died Aaron, brother of Moses, and first high priest.

17. Gilboa was the name given to a part of the range of mountains forming the western boundary of the valley of the Jordan. Here the Philistines defeated Saul and Jonathan, both of whom perished—the one in battle, the other by his own sword. Upon which sad event the sweet Psalmist of Israel, David, sung, "Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offering, for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil."

18. Carmel was upon the western border of Canaan, on the seacoast. This mountain is very rocky; rises to the height of about two thousand feet, and in spite of the ungrateful soil, the summit is covered with oaks and other trees; and once, from the still preserved wild vines and olives, there must have been cultivated tracts here. In one of the caves of this mountain the prophet Elijah fixed his residence.

The fields around were celebrated for the richness of their verdure, affording fine pasturage.

19. Tabor is a lofty conical mountain, which rises boldly from the midst of the broad, verdant, and richly cultivated plain of Jezreel, or Esdrælon, one of the largest and most remarkable plains in the world, having been the scene of innumerable battles in the time of the wars between Israel and Judah, and afterward between the Christian and the Turk. The mountain itself is a beautiful object, rising thus abruptly and regularly from the plain.

20. From its summit a vast and beautiful landscape is presented on every hand ; on the south, the mountains of Samaria ; upon the north, the Mount of Beatitudes, where Christ delivered his sermon to the assembled multitudes ; the Sea of Galilee upon the north-east ; and the mountains that guard the shores of the Mediterranean, upon the west. It was upon this mountain that Christ is supposed to have been transfigured before his disciples, " when his countenance was altered, and his face shone like the sun."

CHAPTER IV.

JERUSALEM.

1. Of this once fruitful and delightful country, Jerusalem was the capital, and by far the largest city. It is supposed to have been founded by Melchizedek, and was at that time called Salem. In the time of Joshua it was in the hands of the Jebusites, by whom it was called Jebus.

2. It was taken from them by him, but seems to have fallen again into their hands, as it was reconquered by David. The city was at first built upon two hills, encompassed upon every side with mountains. The soil upon which it stood was barren and stony, but the adjacent valleys were well watered; having the fountains of Gihon and Siloam, and the brook Kedron, at the foot of its walls.

3. Jebus, the ancient city taken by David, was upon a hill toward the south; opposite it was Mount Zion, where David built a new city, called by his own name, and where stood his royal palace, and afterward the temple of the Lord; for Moriah was one of the hills belonging to Mount Zion. Between these two mountains lay the Valley of Millo, afterward filled up by David and Solomon.

4. The Mount of Olives, called so doubtless from the great number of olive-trees that once grew there, was situated upon the east of Jeru-

saalem, parted from the city by the deep Valley of Jehoshaphat, at the bottom of which runs the brook Kedron. Just over this brook, in the days of Christ, was the garden of Gethsemane, and the Mount of Olives, which were places of frequent resort for solitude and prayer, by our blessed Redeemer, when attending the feasts at Jerusalem.

5. Upon the west, just outside the gates of ancient Jerusalem, was the hill Calvary, receiving its name, perhaps, from its resemblance to a human skull, or a man's head. Here our Saviour was crucified, and from this we may presume that it was the place of common execution. The hill shown as Calvary, by the monks, at the present time, is within the walls of the city, and, together with the supposed place of his burial, is covered with a massive and elegantly adorned church. Whether they have fixed upon the spot or not is a question still, but its determination is of but little importance to the Christian, for Christ is no longer there, "but risen."

6. The Valley of Hinnom, or of the sons of Hinnom, lay to the south of the city, and was noted, in the times of Jewish idolatry, as being the place where the barbarous worship of Moloch was celebrated. Here parents made their children pass through the fire, or burned them as sacrifices to that hideous idol. To express their abhorrence of this worship, it was afterward used as the receptacle of the city offal and the carcasses of dead animals, and a

perpetual fire was kept up to consume this offensive matter. This afforded the Saviour, while addressing the Jews, a good illustration of that fire that is not quenched, and therefore he compares hell to Ge-henna, or the Valley of Hinnom

7. The whole ancient city was surrounded by high, massive walls, with lofty towers, perfectly impregnable, had not the Almighty, on account of their crimes, given them into the hands of their enemies.

8. The most stupendous edifice, and, indeed, the glory of Jerusalem, was its temple. When Solomon came to the throne, his kingdom enjoying a general peace, and having at his command the most extensive resources, he set himself about the work of erecting this building, partially planned by his father David.

9. He employed upon it 180,000 laborers, and was seven years and a half in completing it. It was covered with gold and silver. It sparkled with precious stones, and was filled with the most highly wrought and elegant furniture. This temple, together with the city, was pillaged and burned by Nebuchadnezzar, the Chaldean king, and was again rebuilt under the direction of Zerubbabel and Nehemiah.

10. Before the advent of our blessed Saviour, Judea had become a Roman province, and Herod, succeeding his father in the government, took to himself the title of king, and built a splendid palace in Jerusalem. He also enlarged and embellished the city; but his most

important work was the taking down and rebuilding of the temple. For nine years he employed 80,000 workmen upon this vast undertaking, and even after this the Jews continued to ornament it: so that there was nothing inconsistent in their asserting that "forty and six years had their temple been in building."

11. At length, in the year of our Lord 66, the Jews revolting from the Romans, Titus, with an immense army, laid siege to Jerusalem. It being the time of the passover, two or three millions of the Jews had collected in the city. Dreadful dissensions soon arose within the walls; bloody struggles were witnessed throughout the city; a frightful pestilence began to rage, and swept off thousands; and then came famine in its most appalling features, so that mothers devoured their own children.

12. At length the ramparts were carried by the Romans, and an awful massacre and burning commenced. Titus attempted to save the temple, but a soldier hurling into it a burning fire-brand, it fell amid the fearful outcries of the burning Jews, who had fled thither in great multitudes for refuge. Not "one stone was left upon another," and the whole city became a heap of ruins.

13. Since then the city has suffered every variety of fortune, having been destroyed and rebuilt several times, until it came into the hands of the Turks, or the followers of Mohammed. From them it was retaken by the crusaders in the tenth century, who erected

many of the churches and convents now standing over the supposed sacred sites.

14. The Ottoman, or Turkish power regained the country in 1264, and held possession until 1832; it then came with the rest of Syria into the hands of Mohammed Ali, pacha of Egypt. Of late the sultan, or Turkish emperor, with the assistance of European powers, has driven the Egyptian pacha from his Syrian possessions: but as the contest is not yet ended, we can form but a poor conjecture what will at length be the fate of this interesting and suffering land. In reference to Jerusalem, prophecy has been too forcibly fulfilled; she has indeed been "trodden down of the Gentiles."

15. The city presents now but a squalid and mean appearance, compared with its former grandeur. It forms an irregular square of about two miles in circumference, not entirely situated upon the site of the ancient city. Mount Zion, where was David's palace, is now covered with a convent, a Christian burying-place, and a cultivated field, thus literally fulfilling prophecy: "Therefore shall Zion, for your sakes, be ploughed as a field, and Jerusalem shall become heaps." Micah iii, 12.

16. Mount Moriah, where stood the temple of God, is now covered with the Mohammedan mosque Omar. "The glory of Jerusalem," says Dr. Robinson in his closing reflections upon this city, "has indeed departed. From her ancient high estate, as the splendid metropolis of the Jewish commonwealth, and of the whole

Christian world, the beloved of nations and the 'joy of the whole earth,' she has sunk into the neglected capital of a petty Turkish province ; and where of old many hundreds of thousands thronged her streets and temple, we now find a population of scarcely as many single thousands dwelling sparsely within her walls. The cup of wrath and desolation from the Almighty has been poured out upon her to the dregs ; and she sits sad and solitary in darkness and in the dust. The Saviour 'beheld the city and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace ! but now they are hid from thine eyes !' " * * * * " 'That which our Lord wept over in prospect we now see in terrible reality. Long since have the days come when 'her enemies cast a trench about her, and compassed her round, and kept her in on every side, and have laid her even with the ground, and her children within her ; and have not left in her one stone upon another !' "

17. The present population of Jerusalem is about twelve thousand, of which number three thousand are Jews. They have come up from various countries to the land of their fathers, to spend their remaining days, and be buried in the shadow of Mount Zion.

CHAPTER V.

GENERAL DIVISIONS OF PALESTINE.

1. Just before the birth of Christ, Palestine having been subjugated by the Romans, was divided into five provinces—Galilee, Samaria, Judea, Perea, and Idumea.

2. The most northern of these provinces was Galilee ; it comprised the country occupied by the tribes of Issachar, Naphtali, and Asher, and a part of the tribe of Dan. It is naturally one of the most fertile and beautiful countries in the world. "Vine stocks are to be seen here a foot and a half in diameter, forming by their twining branches vast arches and extensive ceilings of verdure."

3. Nothing but a good government and an industrious people are wanted to make Galilee a paradise. It was formerly divided into Upper and Lower Galilee.

4. Upper Galilee embraced the northern and more mountainous portion, and from its proximity to the Gentiles, inhabiting Tyre and Sidon, is called Galilee of the nations, or of the Gentiles, and also the coasts of Tyre and Sidon.

5. Of this region the principal city was Cæsarea Philippi. This city was situated at the foot of Mount Hermon, near the source of the Jordan, about fifty miles from Damascus and thirty from Tyre. Its former name was Paneas : but Philip, the youngest son of Herod the Great,

made it the capital of his tetrarchy, enlarged and embellished it, and called it after his own name, Cæsarea Philippi, to distinguish it from Cæsarea, the seaport on the coast of the Mediterranean. Our Saviour visited and taught in this place ; here he healed one possessed of an evil spirit, and administered his memorable rebuke to Peter. Mark viii.

6. Lower Galilee lay between the Mediterranean and Sea of Galilee. It was a rich, fertile, and populous plain, containing, according to Josephus, two hundred cities and towns, and it remains to this day the richest and best-cultivated portion of the Holy Land. This province was honored most of all with the presence of the Saviour when upon earth : its vast population offering numerous opportunities for manifesting his tender compassion as he went about doing good ; and it being beyond the malicious power of the priests of Jerusalem, it was preferred by our Lord as his abode. Here his parents resided, hither he returned after his baptism and temptation, and hence he was called in derision a Galilean.

7. The principal cities and towns in this province visited by the Saviour, are Tiberias, Chorazin, Bethsaida, Nazareth, Cana, Capernaum, Nain, Cæsarea.

8. Tiberias, situated on the western shore of the Sea of Galilee, called also, from itself, the Sea of Tiberias, was founded by Herod Antipas, and called Tiberias, after the Roman emperor. Inhabitants were collected from all

quarters by Herod, and the city soon became the capital of Galilee.

9. After the destruction of Jerusalem, the sanhedrim was removed to this city, and in the second century one of the most celebrated rabbinical schools was at the height of its renown here. One of the teachers in this school collected the traditions of the Jewish elders in a work called the Mishna, and another afterward wrote a commentary upon it called the Gemara, usually known as the Jerusalem Talmud. These books are held by the modern Jews in higher estimation even than the Scriptures. This city is now a mass of ruins, having been almost entirely overthrown by an earthquake a few years since.

10. Chorazin and Bethsaida were also situated near the Sea of Galilee. The latter was the residence of Andrew, Peter, and Philip. It was beautified by Herod and called Julias, in compliment to the daughter of Augustus. At the present time, however, no traces remain to point out the line of its walls or the foundation of its palaces. Every relict of both these cities is passed away. How much meaning was conveyed in the words of the Saviour, "Wo unto thee, Chorazin! Wo unto thee, Bethsaida!"

11. Nazareth was the city of Christ's early residence, and belonged to the tribe of Zebulon, and was of little repute among the other cities of Palestine. Hence he was called in derision "a Nazarene." Here our Lord passed his youth, and in its synagogue preached his

first public discourses, and from hence, on account of his severe rebukes, he was driven by the enraged populace.

12. It is situated at the extremity of an elevated valley, surrounded by hills, excepting upon one side, which overlooks a deep precipice. The present town stands upon the same site as the ancient place of the same name. The most conspicuous building in the town is the Latin convent, erected by the monks over the pretended site where stood the house of Joseph and Mary.

13. Cana. This was a small town not far from Nazareth, where Jesus performed his first miracle. It was the native city of Nathaniel, one of his earliest disciples.

14. Capernaum. This city was situated upon the shores of the Sea of Tiberias, and enjoyed an enviable pre-eminence in the labors of Christ. Here he lived and taught, healed the sick and raised the dead; yet so lightly did they esteem their high privilege that the Saviour pronounced upon them the awful imprecation, "Thou shalt be cast down to hell:" and most emphatically has the prophecy been fulfilled. The very site of the town is lost; different points upon the coast of the sea having been fixed upon by different travelers—scarcely two agreeing. The name, even, is no longer heard along the shore, save from the lips of the inquiring traveler, and in the legends of the lying monks.

15. Nain was a small city about two miles

from Mount Tabor, noted as being the scene of one of the most touching acts in the Saviour's life—the raising of the widow's son.

16. Cæsarea. This was a seaport upon the Mediterranean, of considerable importance, and is often mentioned in the New Testament. It was built by Herod the Great, and named by him in honor of Augustus Cæsar.

17. Here Herod Agrippa was smitten with a terrible disease, in punishment for his arrogating to himself divine honors. Here lived Cornelius, the centurion, when visited and baptized by Peter. It was also the residence of Philip, the deacon, with his four maiden daughters.

CHAPTER VI.

SAMARIA.

1. THE second general division of the Holy Land was Samaria, so called from Samaria the city, its ancient capital. It was situated between Galilee and Judea, with the Mediterranean upon the west, and the river Jordan upon the east, embracing the country originally occupied by Ephraim and Manasseh.

2. It was formerly one of the most fertile and well-watered portions of Palestine. Its mountains, instead of presenting the barren and uncultivated appearance of those around Jerusalem, are clothed to the summit with the

richest vegetation. Even now, neglected as it is, many of the valleys and hillsides are covered with unbroken verdure, or shaded with the rich clustering olive and other trees.

3. From its central position, we can understand the sacred writers, who, when speaking of Christ's journeyings from Judea, add, that he "must needs pass through Samaria."

4. Samaria, its capital, was first founded by Omri, king of Israel, who purchased the hill upon which it is situated, and built a strong city. From this time it continued to be the capital of Israel, until the Assyrian king carried the ten tribes away captive. During this time the city was adorned and fortified by twenty successive kings.

5. Here Ahab built his palace of ivory and a temple to Baal. 1 Kings xxii, 39. Here the prophet Elisha lived, when Naaman, the Syrian captain, stood before his door, to be cured of his leprosy. 2 Kings v. It was when this city was besieged by the Syrian hosts, that the awful famine, in which mothers were driven to such desperation as to boil and eat their children, was experienced—and, according to the prophecy of Elisha, the succeeding day after it was at its height, the market was overflowing with abundance, God having dispersed the enemy. 2 Kings vi, 24 ; vii.

6. After the Israelites were carried into captivity, Samaria and the neighboring provinces were filled with a mixed people, brought from

the East, afterward called Samaritans, from the name of the country.

7. The city eventually came into the hands of Herod the Great, and was by him much enlarged and beautified. Its name was changed to Sebaste, which it now bears.

8. In the times of the apostles, Philip preached here with great success; a church was formed, and Peter and John were sent down to confirm their faith. This beautiful and strong city, so finely situated, according to the prophecy of Hosea, written two thousand years ago—"Samaria shall become desolate," (Hosea xiii, 16,)—is now a heap of ruins.

9. Sichem, or Shechem, called also Sychar, is another important city of Samaria. It is a very old city, having been built previously to the time of Jacob. Before this city he bought a field and pitched his tent. Gen. xxxiii, 19. Here his flocks were pastured and guarded by his sons, when he afterward removed to Hebron, and here it was that Joseph was sent to visit his brethren and inquire concerning their welfare, when they wickedly sold him to the Ishmaelites.

10. The city is situated in a small, deep valley, with Mount Ebal upon the north, and Mount Gerizim upon the south. It was in this city that Joshua, just before his death, gathered together all the tribes of Israel, and in a most affecting manner delivered to them his final address, (Josh. xxiv,) and under an oak here a

great stone was set up as a witness that they had made a covenant with the Lord to serve him.

11. Here Rehoboam, the son of Solomon, called the tribes, to be acknowledged by them as king of Israel, but refusing to accede to their terms they revolted under Jeroboam, leaving only Judah and Benjamin as his subjects. Shechem was at first the royal city of the revolted tribes.

12. After the country was overrun by the Assyrians, and its empty cities filled by the mixed multitude, called Samaritans, this city became the capital of the country, and the chief seat of the Samaritan religion. Upon the adjoining height, Mount Gerizim, their temple had been built by Sanballet, and there, with many Jewish ceremonies, mingled with idolatrous superstitions, they worshiped and cherished their ancient enmity to their neighbors the Jews, who worshiped God upon Mount Zion.

13. This city was called Sychar in the times of our Saviour, and afterward Neapolis, or Nablous, which latter name it now bears. During our Lord's ministry he visited this city and held his memorable conversation with one of the women of the place, while he rested upon Jacob's well, just outside the walls of the city.

14. This well remains to the present day, an interesting monument of patriarchal times. "This ancient town still continues, and is one of the most populous in the Holy Land, being still the metropolis of a rich and extensive country,

abounding in agricultural wealth." It is surrounded by beautiful gardens, and groves of fruit and shade trees.

15. It has a population of from eight to ten thousand. About one hundred and fifty Samaritans, the last remnant of this singular people, are still clinging here to their customs, worshipping four times a year at their great festivals upon Gerizim, and waiting for the coming of Christ.

16. Clarke, the traveler, makes the following interesting observations upon this place: "While Capernaum, the capital of Galilee, which was exalted unto heaven, or to the highest prosperity, when Jesus and his apostles preached there in vain, is brought down to hell or entire destruction, being nothing now but shapeless ruins; and while Samaria, the capital of the country which bore its name, is cast down into the valley—Sychar, then one of its inferior cities, from which the inhabitants came forth to meet Jesus, and in which many believed in him as the Saviour, when they heard his word, is ranked by every traveler who describes it among the most striking exceptions to the general desolation which has otherwise left but a remembrance of the cities of Judah, Samaria, and Galilee."

CHAPTER VII.

JUDEA.

1. THE third division of Palestine is Judea. This embraces the remainder of the Holy Land, lying between Samaria on the north, and the desert upon the south, the Mediterranean upon the west, and the Jordan and Dead Sea upon the east. This is by far the most celebrated of all the divisions.

2. It comprises the territory formerly belonging to the tribes of Judah, Benjamin, Simeon, and a part of Dan. In general fertility it was surpassed by the other provinces; still it affords the most interesting field of observation to the Bible student and the traveler, on account of the numerous and important events that have transpired within its limits. Its capital, and the metropolis of the whole country, is Jerusalem, a description of which has already been given.

3. The other cities and towns rendered interesting from their connection with Scripture history are—Bethlehem, Hebron, Jericho, Joppa, Lydda, Rama, Bethany, Bethphage, and Arimathea.

4. Next to Jerusalem in interest is the small town of Bethlehem, from being the birthplace of the Saviour of the world. Its name signifies a *house of bread*, expressive of its former fruitfulness, and extremely significant, when we

recollect the character of the wonderful personage born within its walls. It was called Bethlehem of Judea, to distinguish it from another town of the same name in the tribe of Zebulon.

5. It was first called Ephrath or Ephrata, and is also sometimes styled the city of David, because that illustrious king was born and educated there. Near this place the patriarch Jacob was bereaved of his favorite wife Rachel, as she was giving birth to Benjamin, and here he buried her, placing a pillar over her grave: this site has been preserved through all ages and the vicissitudes of the Holy Land, and is now marked by a Turkish monument.

6. In this city the wealthy Boaz resided, and in his extensive fields the modest Ruth gleaned provisions for herself and mother-in-law, Naomi, and by her attractions, winning the affections of the master, became his wife, the mother of Obed, who was the father of Jesse, the father of David. When a boy, upon the adjoining hills, David, that "ruddy stripling," led his father's flocks, and passed his leisure hours in the study of God's works, and the sweet music of his harp. Here Samuel the prophet found him, and anointed him to be king of Israel. And here, at the appointed time, in a stable of the caravansary, Jesus Christ our Saviour was born into this world.

7. The Arabs now call this place *Beit Lahm*, or house of flesh. It is about six miles south of Jerusalem, conspicuously situated upon an eminence, and appearing to good advantage,

from its buildings being painted white. It contains about three thousand inhabitants. Around the town are a number of olive and fig orchards and vineyards, while the adjacent fields produce crops of grain.

8. The most important edifice in the town is a large convent, built over the reputed place of Christ's nativity : little reliance however can be placed upon this tradition. Instead of being shown an humble manger, as the place of Christ's birth, the traveler is conducted first into a vast church, and then down into a cave under ground, having a marble floor ; its walls are covered with tapestry, and lighted with splendid lamps, continually burning. Even below this he must descend two feet into another chamber, also paved, and lined with marble, illuminated with ever-burning lamps, and adorned with rich paintings, and this is shown as the place where our Redeemer was born.

9. How sadly does all this magnificence and idle parade compare with our Saviour's character, and the circumstances of his birth, as described by the evangelist : " And she brought forth her first-born son, wrapped in swaddling clothes, and laid him in a manger, because there was no room for them in the inn."

10. Hebron. This is one of the most ancient still-existing cities in the world. It is situated about twenty-seven miles south of Jerusalem, upon the east side of a chain of hills that intersect the country from north to south, in what was called the "hill country of Judea."

This was, and is still, to a great degree, a fertile and highly cultivated region. Its ancient name was Kirjath-arba.

11. Near the site of this town is a broad plain called Mamre, where Abraham pitched his tent after he separated from Lot: here was the oak, or terebinth, under which he received the visit from the angels. Gen. xviii, 1. Here, at the advanced age of one hundred and twenty-seven, he buried Sarah his wife in the cave of Machpelah, and mourned her death, Gen. ii, 3; and in succeeding years he was laid himself by her side, together with Isaac and Rebecca, and Jacob and Leah. Gen. xlix, 29-31.

12. Hither the spies from all the tribes came, while the children of Israel were in the Arabian desert, and from the neighboring valley of Eshcol cut down from the rich vines one cluster of grapes so large that it was necessary that two men should bear it upon a staff between them. Num. xiii, 21, &c. For his bravery, Caleb, who along with Joshua brought a good report of the land, received Hebron as an inheritance.

13. It was afterward appointed as one of the cities of refuge and residence of the priests. David reigned here over the tribe of Judah, until he was anointed by the elders king of all Israel. 2 Sam. v, 3. Here his wicked son Absalom raised the standard of rebellion, and met with a merited death for his unnatural crime. It is supposed that Zacharias and Elizabeth had their residence here, and that it was the birth-place of their son, John the Baptist.

14. Through all the changes that have passed over the land, Hebron still stands upon nearly the same site. The region around abounds with vineyards, and produces the finest grapes in Palestine. The town lies low down the sloping sides of a deep valley. Its houses are built of stone, with flat roofs. Its population is estimated at ten thousand.

15. The object of the greatest interest in Hebron now is its vast harem or Turkish mosque, covering the tomb of the patriarchs and their wives, it being two hundred feet in length, one hundred and fifteen in breadth, and fifty high. The bones of Abraham being esteemed as precious by the Mohammedan as by the Jew or Christian, have been thus carefully preserved. The sepulchre within the temple is covered with rich carpets of green and red silk, magnificently embroidered with gold; these are furnished by the sultans of Constantinople, and often renewed.

16. A touching incident connected with this temple and sepulchre is related by Dr. Robinson: "Just at the left of the principal entrance is a small hole in the massive wall, through which the Jews are permitted at certain times to look into the interior. Here several Jewish women were reading prayers and wailing, although the hole was now closed by a shutter from within."

17. What a striking instance of the present abasement of the children of Abraham, shut out

from the view of their own father's bones by the arm of a stranger; and how vividly do we read in this, and a thousand other similar circumstances, the fulfillment of prophecy!—"The stranger that is within thee shall get up above thee very high; and thou shalt come down very low." Deut. xxviii, 43.

18. Jericho. At present this is a miserable village, called Riha, and is inhabited by half-naked Arabs: only interesting for its former history. It is about twenty miles distant from Jerusalem, to the north-east, and little more than a third of that distance from the Jordan. It is situated at the foot of the sterile mountains of Judea, in a vast plain.

19. This plain is easily watered, and susceptible of cultivation, while the climate is mild and favorable, yet through the indolence of the inhabitants the vicinity is almost a perfect wilderness, and the villages are made up of stone hovels, formed from the ancient ruins, and thatched with cornstalks or brushwood, spread over with gravel. It is one of the meanest and most filthy towns in Palestine. One solitary palm alone stands as a representative of the former grove of these superb trees, which surrounded this formerly renowned "city of palm-trees." Deut. xxxiv, 3; Judges i, 16.

20. Ancient Jericho probably occupied another site. It was quite conspicuous in the Old Testament history. It was the first city conquered by the Israelites as they entered Canaan,

and a dreadful curse was threatened him who should again build its walls. It was rebuilt, however, the founder suffering the penalty of his disobedience in the death of his children. 1 Kings xvi, 34.

21. It afterward became a school of the prophets, (2 Kings ii, 15,) and was appointed as a residence for the priests. Herod, during his reign, sometimes resided here. He adorned and fortified the town; and here at length he died, as horribly wicked to the very last as during his life.

22. Fearing that none would lament his death, and that the people would rather rejoice in being relieved of such a monster, he determined to cause them to mourn at least for themselves. He summoned, just before his death, the nobles of the land in great numbers, and shut them up in the hippodrome or circus, giving strict orders to his sister Salome to cause them to be put to death the moment he expired: this inhuman charge was very wisely left unexecuted.

23. Our Lord, upon his last journey to Jerusalem, having traversed the country east of the Jordan, passed through Jericho, where he healed a blind man, and honored the house of Zaccheus with his presence.

24. The road between this place and Jerusalem, to this day, is greatly infested with robbers, and was the scene of that touching parable of the "good Samaritan." One of the towering heights of the neighboring mountain, overlook-

ing the whole country, is supposed to be the "exceeding high mountain" whither the devil took our Lord in that memorable temptation, while the desert around was the scene of the forty days' fast. The present town contains about two hundred miserably poor and indolent inhabitants.

25. Joppa, now called Yaffa, is situated upon the Mediterranean, north-west of Jerusalem, and was formerly its seaport. Here King Solomon had all his timber, for the temple, transported by ships from Mount Lebanon, to be carried across the country to Jerusalem. From this port Jonah embarked, to escape from the presence of the Lord, when sent by him to warn the Ninevites of their destruction. *Jonah i, 3.*

26. The gospel was early preached here. St. Peter raised Dorcas to life in this town, and hither Cornelius was commanded to send for Peter, then residing with a tanner, "Simon by name." The present town is situated upon a high promontory, jutting out into the sea; upon the south are fertile plains reaching to Gaza, upon the north the flowing meads of Sharon extend as far as Mount Carmel, and to the east are seen the hills of Ephraim and Judah.

27. Lydda. This city was first built by the Benjamites; its Hebrew name was Loo, while the Romans called it Diospolis. It was situated on the way between Jerusalem and Cæsarea Philippi, four or five leagues south-east of Joppa. Peter coming thither wrought a remarkable cure upon Æneas, who was sick of the palsy. *Acts*

ix, 33, 34. It is now a considerable village of small houses, distinguished from other Mohammedan towns by the ruins of the celebrated Church of St. George, who was a martyr in the time of Diocletian, and a native of this city, where he was buried. This church was erected over his ashes.

28. Bethany. East of Jerusalem, and just over the summit of the Mount of Olives, in a shallow valley, is the little village of Bethany, rendered so interesting from its connection with some of the most touching events in the Saviour's life. It is nearly two Roman miles from Jerusalem, corresponding with the description of the evangelist, "Now Bethany was nigh unto Jerusalem, about fifteen furlongs off." John xi, 18.

29. From its proximity to the city, it afforded our Lord a desirable retreat from its noise and bustle, when the great feasts drew him and the multitudes thither from all parts of Palestine. Here he formed a close and affectionate acquaintance with the family of Lazarus; wept at the story of his death as it was announced by his sister, in his walk from Jerusalem to Bethany, and eventually worked in his behalf one of his most stupendous miracles.

30. Six days before the last passover that he celebrated with his disciples, he supped with Lazarus and his sisters, and upon the succeeding morning multitudes came to meet him from Jerusalem, bearing branches of palm-trees in their hands. Mounted upon a young ass, in

exact fulfillment of prophecy, he passed from Bethany to the city, escorted by the crowd, shouting "Hosanna!" John xii, 1-15.

31. Forty days after his resurrection, Jesus led his disciples out from the city "as far as Bethany, and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." Luke xxiv, 50, 51. The town is now an indifferent village, containing about twenty families, called, by the Arabs, El Aziriyeh, the Arab form of Lazarus.

32. Bethphage. "Of this village," says Dr. Robinson, "no trace exists." It was probably near to Bethany, toward the east.

33. Rama and Arimathea. There was a small town in the tribe of Benjamin bearing the name of Rama, near to Bethlehem, where Rachel was buried. There was another town of the same name about six miles north-west of Jerusalem, near Bethel. Its name signifies an eminence, and it was thus given from its being situated upon a hill. It is sometimes called, to distinguish it, Rama of Samuel, because this prophet was born here. Here he resided, died, and was buried. 1 Sam. i, 19; ii, 17; viii, 4.

34. Its situation is exceedingly beautiful, commanding a wide view of the surrounding country, of the distant and fertile plain of Sharon, and of the waters of the Mediterranean. It is commonly supposed to be the same as Arimathea of the New Testament—the place where Joseph lived, who begged the body

of Jesus, and buried him in his own new tomb.

35. Emmaus. This was a small village, seven miles and a half north-west of Jerusalem, noted as the village whither two of Christ's disciples were journeying on the day of the resurrection. Not knowing that he had arisen, they were communing together in sorrow, when Jesus, without discovering himself, joined them, and held the interesting conversation recorded in the twenty-fourth chapter of St. Luke.

CHAPTER VIII.

REMAINING DIVISIONS OF PALESTINE.

1. We now come to the fourth general division: as the remaining divisions were less often visited by our Lord, and are consequently of less importance in the elucidation of the Scripture history, we shall pass over them in a more cursory manner. For this summary of the remaining provinces we are mostly indebted to Horne.

2. The fourth division was Peræa. It comprised the six cantons of Abilene, Trachonitis, Ituræa, Gaulonitis, Batanea, and Peræa strictly so called, to which some geographers have added Decapolis.

3. Abilene was the most northern, being situated between the mountains Libanus and Anti-

Libanus, and deriving its name from the city Abila. It is supposed to have been one of the four tetrarchies mentioned by St. Luke, (iii, 1,) and to have been contained within the borders of the tribe of Naphtali.

4. Trachonitis was bounded by the Desert of Arabia on the east, Batanea on the west, Ituræa on the south, and the country of Damascus on the north. It abounded with rocks, which afforded shelter to numerous thieves and robbers.

5. Ituræa anciently belonged to the half-tribe of Manasseh, who settled on the east of Jordan: it stood east of Batanea, and south of Trachonitis. Of these two cantons, Philip, the son of Herod the Great, was tetrarch at the time John the Baptist commenced his ministry. Luke iii, 1. It derived its name from Jetur, the son of Ishmael, (1 Chron. i, 31,) and was also called Aurantis, from the city of Hauran. This region exhibits vestiges of its former fertility, and is most beautifully wooded and picturesque.

6. Gaulonitis and Batanea are not noticed in the New Testament. Their limits cannot now be easily defined.

7. Peræa, in its restrictive sense, includes the southern part of the country beyond Jordan, lying south of Ituræa, east of Judea and Samaria; and was anciently possessed by the two tribes of Reuben and Gad. Its principal place was the strong fortress of Machærus, erected for the purpose of checking the predatory incursions of the Arabs. This fortress, though not

specified by name in the New Testament, is memorable as the place where John the Baptist was put to death.

8. The province of Decapolis derives its name from its containing within its limits ten cities. Concerning its boundaries, and the names of these cities, geographers are not agreed: but, according to Josephus, whose intimate knowledge of the country constitutes him an unexceptionable authority, it contained the cities of Damascus, where the scales fell from the eyes of Paul, and he began to preach after his wonderful conversion; Otopos; Philadelphia, which became one of the seven churches over which St. John presided as bishop, and which he addressed and warned in the book of Revelation; Raphana; Scythopolis, the capital of the district; Gadara, Hippos, Dios, Pella, whither the Christians fled, according to the direction of Christ, when the Roman army approached Jerusalem, and thus escaped the indescribable horrors of that awful scene; and Gerasa.

9. The fifth division of this land is Idumæa. This province was added by the Romans, on their conquest of Palestine. It comprised the extreme southern part of Judea, together with some small part of Arabia.

10. During the Babylonish captivity, being left destitute of inhabitants, or not sufficiently inhabited by its natives, it seems to have been seized by the neighboring Idumæans; and though they were afterward subjugated by the

powerful arms of the Maccabees and Asmonean princes, and embraced Judaism, yet the tract of country of which they had thus possessed themselves continued to retain the appellation of Idumæa in the time of Christ, and indeed for a considerable subsequent period.

11. Although they fell within the bounds of the Holy Land, there were a number of cities never conquered by the Jews, but which retained their independence till the last. Among these cities, often referred to by prophecy, and noticed by our blessed Lord, were Tyre and Sidon.

12. These were cities of Phœnicia, formerly very wealthy and distinguished for their commerce with all the known world. They were well situated for this, standing upon the shores of the Mediterranean, upon the western coast of Palestine. Sidon was within the limits of the tribe of Asher, but they never could obtain possession of it. Judg. i, 31. Its inhabitants were the first noted merchants in the world, and they were celebrated for their pride and luxury.

13. In our Saviour's time it was a city of considerable note; now it is far less populous, and bears the name of Saide. For its sins it was visited with severe judgments from the Almighty, being invaded and conquered by the Babylonians, Egyptians, and Romans, successively.

14. Tyre was founded by a colony from Sidon, about twenty miles to the south, and from

its facilities soon entirely outstripped its mother city in wealth, population, and commerce. Both of these are very old cities, having been founded early after the dispersion of Babel. Tyre for many years had the whole commerce of the world in her hands.

15. Hiram, one of her kings, a contemporary with Solomon, transported in his vessels the timber for the temple from Mount Lebanon. It was built partly upon the main land and partly upon an island, and was a city of great extent and splendor; its merchants were princes, and it abounded in wealth, luxury, and wickedness.

16. On account of its pride and guilt, the prophets, in the name of the Lord, pronounced against it the most fearful threatenings. After a siege of thirteen years it was taken by Nebuchadnezzar, and the city upon the main land destroyed. The inhabitants moved their effects to the island, and the city again rose to a great height of prosperity; this was taken after a most bloody siege by Alexander the Great, and destroyed.

17. No traces of its former magnificence remain, the harbor is blocked up with sand, and is only the mooring place of a few fishermen, whose huts stand upon the site of this formerly wealthy town; thus fulfilling the prophecy, "Thou shalt be built no more." Ezek. xxvi, 21.

PART III.

HISTORY AND CUSTOMS OF THE JEWS.

CHAPTER I.

THE JEWS TO THE CAPTIVITY.

1. THE Jews, called also Hebrews, and Israelites, are the descendants of the patriarchs, Abraham, Isaac, and Jacob. They were called Hebrews from Eber, or Heber, the great-grandson of Shem, from whom Abraham was descended; afterward they obtained the name of Israelites from Jacob, or Israel; and on their return from captivity in Babylon the term Jews, from Judah, the principal tribe, was adopted, and has remained in use until the present day.

2. Abram, or Abraham, was born in Ur, a town in Padan-aram, or Mesopotamia, a country bordering upon the Euphrates. Although he lived among an idolatrous people, he worshiped the living God, and was a noted example of faith and piety. About 2000 B. C., God selected him and his descendants to be separated from all the nations of the earth, to become a chosen nation, who should preserve the worship of Jehovah undefiled, and transmit his word and ordinances to posterity.

3. At the command of God he left his native land in the East, and journeyed west toward

Canaan, a country that God promised to his descendants. He was at this time seventy-five years of age. From this period until his death he resided, with the exception of a short time spent in Egypt, in different portions of Canaan; but chiefly in the southern part, near to Hebron.

4. While dwelling here two sons were born to him, Ishmael and Isaac. The former became the progenitor of the Arabians, turning with his descendants from the worship of the true God to idolatry; eventually they became converts to Mohammed, the great impostor. Isaac was the father of the promised seed. Abraham died when one hundred and seventy-five years of age, and was buried near Hebron.

5. Esau, the father of the Edomites, and Jacob, the father of the twelve patriarchs, were the children of Isaac. The sale of Joseph, the beloved son of Jacob, by his envious brethren, led, in the providence of God, to the removal of Jacob and his family into Egypt. This was about the year 1706 B. C., when Jacob was one hundred and thirty years old. They settled in Goshen, on the eastern side of the Nile, where Jacob died.

6. In process of time, after the death of Joseph, and after his fame had passed away from the memory of the Egyptians, a new race of kings also having obtained the throne, they commenced persecuting and enslaving the Hebrews, employing them in making brick, and building their cities.

7. At length Moses, a Hebrew, and also an adopted son of Pharaoh's daughter, was raised up by God to deliver them from their bondage. In the year 1491 B. C., he led them over the Red Sea, dry shod, into the wilderness of Paran—a sandy waste stretching between the two northern arms of the sea, and extending to the southern limit of Canaan.

8. In this desert are the memorable heights, Mount Sinai, Mount Horeb, Mount Hor, and Mount Seir. On Sinai the Almighty delivered the law to Moses, while the children of Israel encamped at its foot. On Hor, Aaron, the brother of Moses, was buried. Mount Seir was the residence of the children of Esau.

9. For forty years, in order to prove, instruct, and purify his people, the Lord caused them to wander about in the desert, according to his direction, and dwelling, in the intervals of rest, in tents. In the year 1451 B. C., under the command of Joshua, Moses being dead, they crossed the Jordan on foot, its rapid waters being divided for their passage.

10. The land of Canaan was at this time inhabited by numerous powerful tribes. These had all become gross idolaters, even making their children pass through the fire to the bloody Moloch. On account of their exceeding wickedness, and in fulfillment of his promise to Abraham, God gave these nations into the hands of Israel, and their lands for a possession.

11. For a period of three hundred and fifty years, or until the time of King Saul, the tribes

of Israel formed twelve separate republics, each one having its own chief and elders. The same religion bound them together, and the national government was administered by judges providentially raised up by the Lord. Of these there were fourteen, of whom Joshua was the first, and Samuel the last. Among the others the most noted were Othniel, Gideon, Jephthah, and Samson.

12. Through the earnest desire of the people, and at the command of God, in the year 1095 B. C., Samuel anointed Saul king, and the government was changed into a monarchy. For disobedience Saul was set aside from the kingdom, and David was anointed in his place.

13. In the reigns of David and his illustrious son Solomon, the kingdom stretched far beyond the limits of the land of Israel. It included the whole of Syria, extending to the borders of Egypt on the south, and to the Euphrates on the east.

14. From the spoils of numerous conquered nations, David left his son an immense amount of treasure, with which to build a temple to the Lord in Jerusalem. This was the period of the highest glory enjoyed by this nation. Kings and queens, attracted by the wisdom and magnificence of Solomon, came from distant nations to pay their respects and offer their richest gifts. In the year 1003 B. C. the stupendous and splendid temple was finished, and dedicated by a solemn festival to the worship of Jehovah.

15. Shortly after the death of Solomon,

through the injudicious conduct of Rehoboam his son, ten of the tribes of Israel separated from Judah and Benjamin. The latter were styled the kingdom of Judah, the former the kingdom of Israel, Jeroboam being chosen the first king of Israel. A continued civil war was carried on between these two divisions of the children of Israel.

16. The kingdom of Israel lasted two hundred and fifty-three years, being ruled by nineteen successive idolatrous and wicked kings. They were then conquered by Shalmaneser, king of Assyria, and carried into captivity, seven hundred and twenty-nine years before Christ. They never returned in their national capacity, and are now spoken of as the *lost ten tribes of Israel*.

17. The kingdom of Judah continued in an independent state for three hundred and eighty-six years after the division, or until the year 588 B. C. At this time Jerusalem was taken by Nebuchadnezzar, the king of Babylon; the city dismantled, and the inhabitants carried away as captives into Chaldea. In the company of the captives were Daniel and the three princes, who, for their faithful adherence to the worship of the true God, were cast into the burning furnace.

CHAPTER II.

HISTORY OF THE JEWS FROM THE CAPTIVITY
UNTIL THE BIRTH OF CHRIST.

1. For seventy years the Jews remained in captivity in Chaldea, until the power of Babylon was humbled by the Persian Cyrus, when permission was given to them to rebuild their city and temple, and the plundered sacred vessels were returned. The first company of exiles went up from Babylon in the year 515 B. C., under the command of Zerubbabel, one of the princes of the captivity, attended by the prophet Ezra.

2. The foundations of the second temple were laid, and the work of rebuilding it and the dilapidated city was engaged in with much spirit. A stop was soon put to these labors, however, through the false representations of the Samaritans—the inveterate enemies of the Jews—to the successor of Cyrus.

3. In the second or third year of Darius Hystaspes, called in the Scriptures simply Darius, the work was again nobly forwarded by this prince, despite the malice of foes. Ezra vi. The city and the walls, however, remained in a deplorable state, until the twentieth year of the reign of Artaxerxes, when Nehemiah, his cup-bearer, was commissioned, in answer to his earnest solicitations, to build them up.

4. The devoted Jew cheerfully and bravely

undertook the task ; and, though beset on all sides by his enemies, with their swords girt about them, he and his undaunted followers raised up the broken portions of the wall, and rebuilt the waste places of the city. Neh. iv, 16-18. From this time, until the Persian empire was destroyed by Alexander, Jerusalem remained tributary to it, under the local jurisdiction of its high priests.

5. While Alexander was engaged in the siege of Tyre, he sent to Jerusalem for supplies for his army. The high priest refused them, on the grounds of his allegiance to Persia. Exasperated at this denial, Alexander, as soon as he had completed the subjugation of Tyre, marched against the holy city. In the greatest consternation, the high priest, with all the people, offered sacrifices, and made supplications to God for deliverance. In a dream, according to Josephus, the high priest was assured of safety ; commanded to open the gates ; and clothed in his pontifical robes, with the priests in their sacred vestments, and the people clothed in white, they were to go forth to meet the conqueror.

6. Taken by surprise, by this august company, Alexander reverently approached and worshiped the venerable name of Israel's God, inscribed upon the mitre of the high priest. To his officers, wondering at the respect he showed the Jew, and to the inquiry of Parmenius, one of his generals, he answered, " While in Dio, in Macedonia, I saw, in a dream, the God of

the Jews, who appeared in the same form and dress as the high priest, encouraging me to enter Persia, and assuring me of success. I pay my respects, not to the priest, but to his God!"

7. He followed the procession to the city, and offered sacrifices. The high priest, while he remained in Jerusalem, expounded to him the prophecies of Daniel relating to himself; where, under the symbol of a "he-goat," his conquest of Persia was evidently foretold. Filled with admiration at the clearness with which his course was specified in the prophecies, before he left the city, in answer to the request of the Jews, he allowed them to live according to the laws of their ancestors, and remitted the tribute on the seventh year, when, by the Mosaic institutes, they were forbidden to sow their fields.

8. At the death of Alexander, Judea fell to the kings of Syria, and, during the contests between the Egyptian and Syrian kings, often changed hands from one to the other,—continuing in an extremely unhappy, unsettled, and corrupted state. At this time the office of high priest was often disposed of to the highest bidder. In a battle between the Syrians and Egyptians, a report being spread among the Jews that Antiochus Epiphanes, the king of Syria and bitter oppressor of the Jews, was killed, the inhabitants of Jerusalem were filled with joy. Enraged by this, upon his return from Egypt he took the city by storm, plun-

dered the temple, and gave up its inhabitants to indiscriminate butchery.

9. Again, about two years after, this cruel and beastly tyrant sent one of his officers with a large army, who, pretending peaceful intentions, obtained the confidence of the city, and admission within the walls. In an unsuspecting moment they fell upon the inhabitants, slew a great number of people, carried thousands captive; spoiled the city, broke down its walls and houses, and introduced strangers in the place of the captive Jews. In addition to this, he determined to destroy the Jewish religion. He commanded that all the people of his dominion should conform to the Grecian manner of worship, forbid sacrifices in the temple, prohibited the keeping of sacred days, and caused swine's flesh and unclean beasts to be offered upon the holy altar.

10. Some of the Jews obeyed, but many nobly resisted and fled, or suffered a painful martyrdom. Then indeed was "her sanctuary laid waste like a wilderness, her feasts were turned into mourning, her sabbaths into reproach, her honor into contempt." Macc. i, 39. It was at this time that Judas Maccabeus, with his father and brethren, fled to the wilderness. Collecting together a large company of Jews, he made a successful attack upon the Syrian leaders, obtained possession of Jerusalem, and, after three years' pollution, again purified the temple.

11. His successors, holding the title of high

priests, for a long time succeeded in preserving Jerusalem from Syrian violence. And when Antiochus Sidetes, with a large army, came against them, although they could not sustain the siege, they obtained very reasonable conditions upon surrendering. At length they threw off the Syrian yoke, and remained independent twenty-one years.

12. A contention having arisen between the two sons of the deceased high priest—Hircanus and his brother Aristobulus—concerning the kingdom, an appeal was made to Pompey, the Roman general, then in Syria. Before the decision was given, Aristobulus, fearing it might be unfavorable to himself, hastened back and fortified Jerusalem. Pompey, indignant at this insult, marched with his army and laid siege to the city, and after three months took it by storm, slaying twelve thousand of its inhabitants. He made Hircanus high priest and prince of the Jews.

13. From this time (about sixty-five years before Christ) Judea remained a Roman province. Pompey had destroyed the walls, but they were again rebuilt at the command of Cæsar, (who had overcome and succeeded Pompey in the Roman empire,) under the direction of Antipater, an Idumean, who was appointed governor of Judea. Antipater was succeeded in his office by his more memorable son, Herod the Great, who eventually received the title of king, and reigned, in state, over the

province of Judea, still acknowledging the supremacy of Rome.

14. The sceptre had now, indeed, departed from Judah, and the lawgiver from between her feet, a stranger wore her sacred crown, a foreign empire swayed its sceptre over her: the fullness of time had come, and in the eventful reign of the cruel Idumean, the Saviour of the world was born.

15. During the reign of this monarch Jerusalem was much enlarged and beautified. He built a splendid palace for himself, a magnificent theatre, and towering citadels upon the walls. But the most stupendous work of Herod was the taking down and reconstructing of the temple. For nine years he employed eighty thousand workmen upon this vast undertaking, and even after this the Jews continued to ornament it; so that there was nothing inconsistent in their asserting that forty and six years had the temple been in building. John ii, 20.

16. The whole of the temple, with its courts, formed a square of half a mile in circumference. The sanctuary, or holy of holies, according to Josephus, was the most dazzling object that the eye ever beheld, being covered on every side with gold. In this building were several stones, about sixty-five feet in length, eight in height, and nine in breadth. No wonder then that the disciples, in view of this, exclaimed, "Master, see what manner of stones, and what buildings are here!" Mark xiii, 1. And how improbable

must that wonderful prediction of the Saviour have appeared: "There shall not be left one stone upon another that shall not be thrown down!" And yet how closely and literally has this been fulfilled!

CHAPTER III.

RELIGIOUS AND POLITICAL SECTS OF THE JEWS.

1. A SHORT account of the Jewish sects will serve to throw additional light upon the study of the New Testament. While our Saviour was upon the earth the Jews were divided into certain sects, differing widely from each other in their religious opinions and habits.

2. I. The Pharisees—a numerous and distinguished sect, that arose about one hundred and fifty years before the advent of Christ. They derived their name from the Hebrew word *Pharash*, which signifies to set apart, or to separate, because they separated themselves from the rest of their countrymen, and professed a peculiar strictness in religion.

3. On account of their apparent sanctity they rendered themselves extremely popular among the people, and on account of this influence were feared by the great, and obtained the highest offices in the state and priesthood. They had become exceedingly proud and ostentatious in our Saviour's time, seeking the corner of the

streets, and the presence of the multitude, for the performance of their worship.

4. In addition to the law of Moses they held to certain traditions which they pretended were handed down by the elders or teachers from Moses, called the unwritten law, which they considered fully as binding, and even more sacred, than the written law of God. Thus they scrupulously washed before and after their meals, and fasted twice a week—Thursday, when they supposed Moses ascended Mount Sinai, and Monday, when he descended; they wore broad phylacteries, or pieces of parchment, upon which were inscribed portions of the law, and enlarged the fringes or borders of their garments.

5. Some of these traditions were arrayed against the spirit of the written law, and made it of none effect. Although they made great pretensions to purity and virtue, offered long prayers with a loud voice, fasted with a demure countenance, and paid their tithes to the last farthing; still many of them were exceedingly lax in their morals, and very corrupt in their hearts. For this hypocrisy they were often and deservedly rebuked by our Lord.

6. II. The Sadducees. This was another sect, composed of some of the most opulent Jews, though not so large, or so much respected, as the Pharisees. They are supposed to have received their name from Sadoc, who flourished about two hundred and sixty years before the Christian era. He was the pupil of Antigonus

Sochæus, president of the sanhedrim, who taught the duty of serving God disinterestedly, without hope of reward or fear of punishment. Sadoc, not understanding, or willfully misrepresenting, the doctrines of his master, drew the inference that there was no future state of rewards and punishments, and upon this belief founded this sect.

7. The other doctrines that they held in connection with this were, that there was no resurrection, no overruling Providence, no angel or spirit, and they rejected the traditions of the elders. This sect spread principally among the rich—whose whole interests were in this world, and who cared to know little, and only to have their fears allayed, concerning another world; and the young, whose light and giddy minds are eager to embrace a doctrine offering so wide a license.

8. III. The Essenes. This was an ancient sect which had spread throughout Syria, Egypt, and the neighboring countries. They were the Jewish hermits. They maintained that religion consisted wholly in contemplation and silence. Some of them passed their lives in a state of celibacy, and the strictest seclusion, while some were married, and lived in society, and were distinguished for their simple and innocent lives.

9. Both classes were very abstemious, exemplary in their moral deportment, averse to profane swearing, and rigid in their observance of the sabbath. They believed the soul im-

mortal, but not in the resurrection of the body; and they esteemed the law as allegorical, having a spiritual or mystical meaning.

10. Christ censured all the other prominent sects among the Jews for their vices, yet he never spoke of the Essenes, and it is supposed that they escaped animadversion on account of the purity of their lives, their honesty, sincerity, and lack of hypocrisy.

11. IV. The scribes and lawyers are often mentioned in connection with the foregoing sects, although, strictly speaking, they did not form a distinct sect, but belonged to all the others. They were the learned men, and received great deference on that account. They were skillful in expounding the law, and upon the sabbath days "they sat in Moses's seat" and instructed the people.

12. They received their name from their first employment—transcribing the law; but in progress of time, from their necessary acquaintance with the Scriptures, they became its final expositors. The term lawyer, very probably, was of the same import as scribe, although some suppose that the scribes taught in public, while the lawyers taught in private in the schools.

13. V. The Samaritans. When the ten tribes were removed by Shalmaneser the Assyrian into captivity, he filled their empty cities with a mixed multitude brought from the East, and from the name of the country they were called Samaritans. The unsettled state of the country exposing it to the ravages of lions, the

idolatrous people thinking that this was permitted on account of their not worshipping the God of the land, sent to the king of Assyria for an Israelitish priest to "teach them the manner of the God of the land." The request was granted. The priest came, probably bringing with him the Pentateuch, or five books of Moses. So this people began to "fear the Lord," and yet continued still "to serve their own gods," (2 Kings xvii,) uniting their heathen superstitions with Jewish ceremonies.

14. When the Jews returned under Zerubabel from their exile, the Samaritans desired to unite with them, and assist them in building the temple. This the Jews rejected with scorn, and from that time the most bitter enmity existed between them.

15. Samaria received all those that were disaffected, and those expelled on account of idolatry from Jerusalem. Manasseh, the son of Jehoida the high priest, according to Josephus, having married the daughter of Sanballat, the Persian governor of Samaria, and refusing to give up his heathen wife, was expelled from Judea, and his father-in-law built him a temple upon Mount Gerizim; and from that time this became the consecrated place of worship—their Mount Zion—and has continued so until this day, although their temple was destroyed before the time of Christ by the Jews under Hyrcanus.

16. So perfect was the hatred between these people, in the days of our Lord, that they had no dealings together, not even so much as

speaking to one another. They receive the five books of Moses, although they have made some alterations in their copy of it, and therefore most of their religious rites are similar to those of the Jews.

17. They still most strictly observe the seventh day, or Saturday, not even kindling a fire. They have prayers in their houses Friday evening, and public prayers—morning, noon, and evening—in their synagogue on Saturday. Four times a year they still go up to Mount Gerizim to attend their great festivals—the Passover, the day of Pentecost, the Feast of Tabernacles, and the great day of Atonement. About one hundred and fifty of them remain in Sychar at the foot of Mount Gerizim, still clinging to their sacred heights, their religious ceremonies, and their hatred of the Jews.

18. In addition to these large sects there were the Herodians, rather a political than a religious sect. They were noted for their attachment to Herod, their sympathy in his plans, and for their embracing many of the idolatrous practices of the Romans; this is supposed to be the “leaven of Herod,” against which Christ warned his disciples.

19. There was also a seditious sect called Galileans, which arose about the time of Christ's birth, with one Judas of Upper Galilee as a leader. They opposed the Roman power, rising into an insurrection at the time of the taking of the census preparatory to taxing. The sedition was quelled, many of them being

destroyed. Pilate, at his trial, inquired if Christ was from Galilee, probably that he might make the insurrectionary character of this people a subject of accusation against him, or a reason for acceding to the importunate cry of the Jews to "crucify him."

CHAPTER IV.

SACRED AND CIVIL OFFICES.

1. We shall next direct our attention to the sacred and civil officers and classes among the Jews, at the time of the Saviour.

I. The first we shall notice were the Levites.

2. The tribe of Levi was chosen to wait upon the worship in the tabernacle and in the temple, and the members of this tribe were afterward termed Levites. Before the building of the temple, as the tabernacle was movable, they were the bearers of it and of the sacred vessels, and attendants upon the priests.

3. After the temple was completed, they were not only employed about its precincts, but dispersed throughout the whole country, employed in offices of state, as well as of the temple. David made six thousand of them officers and judges. 1 Chron. xxxiii, 4. They were also the instructors of the people, and kept the public records and genealogies. In the temple they

were the treasurers ; and prepared the shew-bread and unleavened cakes for the morning and evening service. Others were the singers.

4. In David's time they numbered over thirty-eight thousand, twenty-four thousand of whom were appointed to attend constantly upon the temple, being divided into twenty-four courses like the priests, and one thousand serving at a time for a week ; six thousand were made officers and judges, four thousand porters, and four thousand singers. They were to be twenty-five years of age when they entered, by consecration, into their office. They were supported by tithes. Besides, forty-eight cities, with their fields, pastures, and gardens, were given to them for their habitation. While they were at the temple they subsisted upon provisions kept in store there, and the daily offerings.

5. II. The priests. Of the tribe of Levi, the family of Aaron was selected to receive more especial honor: they bore the title and discharged the important duties of the priest. They served immediately at the altar, prepared the victims, and offered the sacrifices.

6. Like the Levites, the priests were divided by David into twenty-four classes. One of these classes went up every week, (commencing sabbath morning,) in its turn, to Jerusalem, to attend upon the duties of the sacerdotal order. They drew lots for the different offices to be performed ; as Zacharias, the father of John the Baptist, drew the duty of burning incense before God. Some of the other duties

were to continue the fire upon the altar of burnt sacrifices; to keep the lamps burning upon the golden candlesticks in the sanctuary; baking the shew-bread, and offering it upon the golden altar, changing it every morning.

7. Every day, morning and evening, one priest, whose lot it was, brought into the sanctuary a smoking censer of incense, which he set upon a golden table, and which was only to be kindled with coals taken from the altar of burnt sacrifice.

8. This beautiful ceremony, significant of prayer, is worthy of remark. While the incense ascended, the priest and people without confessed and prayed; the fragrant cloud ascending was a symbolical assurance of the complacency with which God received their supplications. The fire producing acceptable incense, was kindled by the coals from the altar, where the lamb, the symbol of our Lord, was offered, and which consequently had been sprinkled with its blood.

9. In like manner, our prayer to be acceptable must always be offered up in the name and through the merits of the Lamb slain from the foundation of the world.

10. Of the Levitical cities, thirteen were assigned to the priests, in addition to which they received tithes, and were allotted portions of the daily offerings.

11. III. Over all the priests was placed the high priest, whose office was esteemed peculiarly dignified, and whose influence and

power in the Jewish community were very great. To him alone was it permitted to enter the holy of holies, in the temple, and he had the supreme administration of sacred things.

12. He was also the president of the sanhedrim, and held the next rank to the king. The office was at first held for life, descending from the father to the eldest son. After the Assyrian captivity this order was interrupted. The princes of the Maccabean family held it, together with the title of king. During, and after our Saviour's time, the right of succession and election was entirely disregarded, and the office was often sold to the highest bidder—to persons whose age, learning, and habits, entirely unfitted them for its solemn duties.

13. The dress of the ordinary priest was in nothing peculiar from others, except when he was engaged in the services of the altar. Of the garments then worn, these four kinds are enumerated in Exodus and Leviticus. (1.) Linen drawers. (2.) A linen tunic, which reached down to the ankles, fitting closely to the body, the sleeves being drawn tightly round the arms: it was without seam, and woven from the top throughout. Such a one was worn by Christ, for which the soldiers cast lots. (3.) A girdle. (4.) A tiara, which was originally a kind of pointed bonnet or turban, made of several rolls of linen cloth twisted round the head.

14. The high priest in addition to these had four peculiar to himself. (1.) The coat or robe of the ephod, which was made of blue wool;

on its hem there were seventy-two golden bells, separated from one another by as many artificial pomegranates. (2.) The ephod, a vest which was fastened on the shoulders, the hinder part reaching down to the heels, while the fore part descended only a little below the waist. It was of fine twisted linen, splendidly wrought with gold and purple; to each of the shoulder straps was fastened a precious stone, on which was engraved the names of the twelve tribes of Israel. (3.) The breastplate of judgment, or oracle, a piece of cloth doubled, one span square, and of similar texture and workmanship with the ephod; on it were set twelve precious stones, containing the engraved names of the twelve sons of Jacob, and also the words *Urim* and *Thummim*, signifying light and perfection.

15. Concerning the nature of this learned men are not agreed. Thus much we know, that when the high priest went to ask counsel of Jehovah, he arrayed himself, by divine command, with this breastplate. (4.) Lastly, the high priests wore a plate of pure gold upon their foreheads, upon which was engraved, Holiness unto the Lord. This plate was called the crown; and was fastened to the turban by a blue ribbon.

16. With these garments he must be arrayed when he ministered in the temple; at other times he wore the ordinary dress of the priests. (*Horne*, vol. iii, pp. 261-274.)

17. The high priest, who appeared before God in behalf of the whole people, offering

sacrifices, making intercessions, and bestowing his blessings, was a type of Christ, our great High Priest, who, having offered himself once for all as a sacrifice for sin, liveth evermore to make intercession, and blesses his people with the rich benedictions of his Spirit.

CHAPTER V.

SACRED PLACES.

1. WE now come to notice the sacred places among the Jews. And first of all, and pre-eminent in magnificence and sanctity, was

1. The Temple.

2. This edifice took the place of the tabernacle, and was first erected by Solomon. After its destruction it was rebuilt by Zerubbabel, and afterward greatly beautified by Herod.

3. The temple proper, comprising the holy of holies, the sanctuary, and the portico, formed but a small portion of the prodigious edifice that covered Mount Moriah; the remainder, consisting of spacious courts formed by successive squares of high porticos or cloisters, were filled with apartments occupied by the numerous priests and Levites engaged about the temples, and also by the council chamber and rooms of the sanhedrim.

4. The whole of this vast building covered a square of half a mile in circumference. This building was entered by nine gates thickly

coated with gold and silver. One of these gates, however, was formed of Corinthian brass, (the most precious metal in ancient times,) and was fifty cubits high; its doors were covered with costly ornaments of gold and silver, and it was called the "Beautiful." Here it was that Peter and John healed the lame man.

5. The outer court, formed by the cloisters, was called the court of the Gentiles, because strangers and foreigners were permitted to enter here, but were suffered to go no further. The Jews did not worship here, but, out of contempt to the Gentiles, sold here their animals for sacrifice, and erected their stands for money-changing. This court our Lord cleansed twice, by driving out those who were making the house of God a place of merchandise.

6. The next was the court of the Israelites, divided into two parts, the outer being for the women and the inner for the men, to which was an ascent of fifteen steps. In these courts the Jews prayed apart by themselves, while the priests offered incense, as in the days of Zacharias.

7. The next court was that of the priests. Here was the altar of burnt offering. None but priests were permitted to enter it. From this court twelve steps ascended to the temple itself, consisting first of the portico, or porch, where the rich gifts of different kings were deposited; it was entered by lifting a costly Babylonian veil, of many colors.

8. Next came the sanctuary. This was

separated from the most holy place by a double veil, which is supposed to have been the veil rent at the time of Christ's crucifixion. The holy of holies was twenty cubits (about thirty-six feet) square. No person but the high priest was allowed to enter here, and he but once a year, upon the great day of atonement.

9. It was covered upon every side with plates of gold, and when the sun shone upon it, it had such a dazzling lustre that the spectator must needs remove his eye. At a distance it appeared to a stranger like a mountain covered with snow: for where it was not plated it was extremely white and glistening.

10. The daily service in the temple was as follows: The morning service. At day dawn, after bathing in their rooms, the priests awaited the arrival of the chief priest or president; he coming, they divided into two companies, bearing torches, and, going in different directions, they made a circuit of the temple. The lots were then cast for the different offices of the altar. The chosen priest with a silver shovel removed the ashes, and the others assisted in cleansing the altar, and renewing the fires.

11. The next duty was to cast lots for the thirteen particular offices connected with the offering of the sacrifice, which being settled, the president ordered one of them to bring the Lamb for the morning sacrifice. While the priests on this duty were engaged in bringing and examining the victim, those who carried the keys were opening the seven gates of the

court of Israel, and the two doors that separated between the porch and the holy place. When the last of the seven gates was opened the silver trumpets were blown, to call the Levites to their desks for the music. At this moment the sacrifice was killed, cut in pieces, and carried to the top of the altar, where it was salted and left, while the priests retired to join in prayer. During this time the two priests, appointed to trim the lamps and cleanse the altar of incense, were attending to their duties in the holy place.

12. After the conclusion of their prayers, and the rehearsal of the ten commandments and their phylacteries, the priests again cast lots, to choose two to offer incense on the golden altar, and another to lay the pieces of the sacrifice on the brazen altar. The two chosen to offer incense proceeded to the holy place, striking the great bell of the temple, to warn the absent priests to come to worship, the Levites to come to sing, and the stationary men, who represented the Jewish people, to take their places. The priest, who carried the censer of coals, which had been taken from one of the three fires on the great altar, after kindling the fire on the incense altar, worshiped and came out into the porch, leaving the priest who had the incense alone in the holy place.

13. As soon as the signal was given by the president, the incense was kindled, the holy place was filled with perfume, and the congre-

gation without joined in the prayers. These being ended, the priest, whose lot it was, threw the pieces of the sacrifice into the fire, on the great altar, placing them in their natural position. The four priests who had been in the holy place now appeared upon the steps that led to the porch, and, extending their arms, one of them pronounced a solemn blessing. It was the lot of Zacharias to burn incense when Gabriel appeared to him in the holy place, and his delay in coming out to bless the people excited their anxieties.

14. After this the meat offering was offered, and then the drink offering, at the conclusion of which the Levites commenced a song of praise. At every pause in the hymn the trumpet sounded, and the people worshiped.

15. During the middle of the day the priests offered the voluntary offerings brought by any of the Israelites. The evening service differed little from the morning, as just described.

16. II. The Synagogues. These were places where the Jews were accustomed to assemble for prayer, and to hear the Scriptures read and expounded. Sacrifices could not be offered in any other place besides Jerusalem, but the other exercises of religion were not restricted to any place.

17. During the captivity, being deprived of the temple service, they were accustomed to collect around some prophet or pious man, who taught them, and read from the sacred books. Ezek. xiv, 1; xx, 1. Their meetings

eventually assumed a regular order, and such was probably the origin of synagogues.

18. No invariable form was followed in the construction of these buildings. They were distinguished from the *proseuchæ*, or places of prayer, by their being covered. The voluntary building of them, for the benefit of worshippers, was esteemed a great mark of piety. Each of them had an altar, or raised table, upon which the book of the law was spread, and upon the east side was a chest in which, after the reading, the book was preserved.

19. The people faced the altar and the elders, who sat upon elevated seats near the ark: these were termed the chief seats in the synagogue. The females sat in a gallery, inclosed with lattices, separated from the men, so that they could hear without being exposed.

20. To preserve the order and integrity of their worship, in every synagogue there were certain officers. These were: (1.) The ruler of the synagogue. Oftentimes there were several of these, whose duty it was to regulate its concerns, and give permission to persons to preach. They were men advanced in age, and celebrated for their learning and probity. They were the magistrates in petty cases, in allusion to which Christ forewarned his disciples, that they should be scourged in the synagogues.

21. (2.) Next was the officer styled the angel of the church, whose duty it was to offer public prayers: he was thus called, because, as their messenger, he spoke to God for them.

(3.) The officer styled the minister, who had the charge of the sacred books.

22. The exercises in the synagogue were :

(1.) Prayer, according to prescribed forms.

(2.) Reading of the Scriptures ; which were divided into three parts, and a portion read from each, viz. : The law, or the five books of Moses ; the prophets, embracing the prophetic portions of the Scriptures, and the holy writings, or the remainder after this division. (3.) The explanation of the scriptures read, and preaching from them to the people : the first was performed during the reading, the latter at its close.

23. Members of the synagogue were called out to read the set portion of the Scriptures. To such a one the book, unrolled to the place, was handed by the minister. The lesson of the day was read standing, out of respect to the word of God. The lesson being finished, the book was handed to the minister, and the reader or some other person, sitting, instructed and exhorted the people from the passage. Synagogue worship was held twice a week besides the sabbath—Monday and Thursday.

CHAPTER VI.

SACRED SEASONS.

1. THE sacred days and seasons among the Jews were: (I.) The Sabbath. This term, though sometimes applied to other consecrated days in the Old Testament, ordinarily refers to the seventh day of the week, set apart by the Almighty for his own worship, and an obedience to which is solemnly commanded in the decalogue, or ten commandments.

2. This day the Jews, except when they had become exceedingly depraved, kept with great strictness, upon what now answers to our Saturday, the day having been changed to the first of the week to commemorate the resurrection of our glorious Redeemer.

3. It commenced at sunset upon Friday, and closed at sunset the succeeding day; hence Friday, upon which everything necessary for the sabbath was prepared, was called the "preparation day." The Jews did not even kindle a fire upon this day, but spent it in religious exercises and refreshing rest. Two additional lambs were added to the morning and evening burnt offerings, the shew-bread was changed in the temple, and the sacred writings were read and expounded in the synagogues, accompanied with prayer.

4. (II.) The Passover. Besides the sabbath, there were instituted three great annual festi-

vals, to attend which all the males in the various tribes, of suitable age, were commanded to come up to Jerusalem to appear before the Lord.

5. The passover was the first and most celebrated. It was instituted the night before they left Egypt, in commemoration of their signal deliverance, when the first-born of all the Egyptians were slain, and the angel *passed over* the houses of the Hebrews, their door-posts being sprinkled with the blood of a lamb killed the evening before, and called the paschal lamb.

6. This festival was also called the feast of unleavened bread, because it was unlawful to use leaven during the days that this feast continued. During this and the other feasts it was customary for the inhabitants of Jerusalem to give the free use of their dwellings and furniture to the strangers that came from all parts to attend upon them. Thus our Lord sent word to an apparent stranger that he should keep the feast in his house.

7. The passover commenced upon the evening of the 14th day of the month Nisan, (answering to our March,) when the paschal lamb, or a kid, a male without blemish, was eaten. Between three P. M. and sunset, or the ninth and eleventh hours, the master or head of the family taking his lamb to the court of the temple, slew him, the blood being received by the attending priest, and handed from one priest to another until the nearest priest sprinkled it upon the bottom of the altar. The fat also was taken off and consumed.

8. The owner carried the remainder to his own house, where it was roasted whole and eaten with unleavened bread, to call to mind their hasty departure from Egypt, and bitter herbs, significant of their sufferings in bondage. This feast lasted seven days, the first and the last being more peculiarly solemn. A neglect of this feast was punished with death.

9. The paschal lamb was a most illustrious type of Christ, who is styled emphatically "our Passover," and the "Lamb of God" "without spot," and is received as a propitiation for our sin, more efficacious than the "blood of sprinkling," by virtue of which, when received by faith, we are saved from merited punishment.

10. (III.) The Feast of Pentecost, so called from beginning the fiftieth day after the last of unleavened bread; called also the feast of weeks, because it was celebrated seven weeks, or a week of weeks, after the first day of the passover. It was called the feast of harvest, and the day of first-fruits, because upon this day the Jews offered thanksgivings to God for the bounties of the harvest, and presented their first fruits in bread baked of new corn.

11. Upon this day also was commemorated the giving of the law, and great multitudes of Jews from all parts of the world came up to Jerusalem upon so interesting an occasion. It was at such a time that Peter preached his memorable sermon, and the Spirit was poured out in a remarkable manner, three thousand

being converted in one day. This feast continued a week.

12. (IV.) The Feast of Tabernacles. This feast also continued a week. It was instituted to commemorate the dwelling of the Israelites in tents while they wandered in the desert. It is likewise called the feast of ingathering, being celebrated at the end of harvest. Thanks were returned for the past, and continued blessings implored for the future, much like our thanksgiving-day.

13. During this feast they left their houses and dwelt in tents or booths. They carried about branches of the palm, myrtle, and olive-trees, singing, "Hosanna, save, I beseech thee!" They walked also in procession around the altar with their branches in their hands, singing Hosanna, while the trumpets sounded, and on the seventh day they did this seven times.

14. They also poured out for a libation, upon the altar, water drawn from the pool of Siloam. Christ probably alluded to this when, upon the great day of the feast, he cried, saying, "If any man thirst, let him come unto me and drink."

CHAPTER VII.

MARRIAGE AND FUNERAL RITES.

1. **MARRIAGE Rites.** In the earliest ages marriage was contracted with little ceremony. The young man himself, sometimes his father, or a trusty servant, (as in the case of Abraham's obtaining a wife for Isaac, when Eliezer was sent,) made application to the father of the maiden for his daughter. If the request was granted, and the young woman acceded to it, without any further delay she became the wife of the man who had made the proposals.

2. The woman received no portion in those days from her relatives; on the contrary, she was purchased by her husband, and his presents to the maiden's relatives were called her dowry. To this day the Arabian suitor thus purchases his wife for such a number of sheep, camels, and horses, as his rank and wealth, and that of the young woman, make becoming or necessary.

3. When the man was too poor to give the dowry, he offered an equivalent, as did Jacob to Laban, of an agreed number of years' service. In later times the marriage contract was made in the house of the woman's father, before the elders and governors of the city.

4. The manner of contracting or espousal was various. Sometimes the man placed a piece of money in the woman's hand before

witnesses, and said, "Be thou espoused to me according to the law of Moses and Israel," or it was done in writing.

5. A Jewish virgin thus betrothed or espoused, was considered as a lawful wife, and could not be put away without a bill of divorce, and if she proved faithless she was punished as an adulteress. Knowing this, we shall be prepared to understand the early history of the Saviour, as connected with his virgin mother, who was in this manner espoused to Joseph.

6. Ten or twelve months commonly intervened between the espousal and the marriage, which time was spent by the betrothed wife with her parents, preparing nuptial ornaments, and here the bridegroom was at liberty to visit her, during this period, until eight days before the marriage. At this time neither of the parties left their abode, but persons of the same age visited the bridegroom, and made merry with him. To this our Lord makes allusion when he says, "Can the children of the bride-chamber mourn as long as the bridegroom is with them?" Matt. ix, 15.

7. The marriage ceremony was ordinarily performed in a garden, or in the open air: the bride being placed under a canopy, supported by four youths, and adorned according to their rank, and all the company crying out, "Blessed be he that cometh!" Anciently, at the conclusion of this, it was customary for the parents and kindred, as did Bethuel and Laban, and their families, to pray for a blessing upon the parties.

After the benedictions the bride is conducted with great pomp to the house of her husband.

8. The procession, under the direction of the paranymph, or friend of the bridegroom, whose duty it was to attend to all the arrangements, set off ordinarily in the evening. The young companions of the bride attended her with songs and music from instruments, under the light of blazing torches. In the mean time another company, consisting of the friends of the bridegroom, are waiting at the bridegroom's house, ready at the first notice of their approach to go forth and meet them. They join themselves to the procession and move forward to the house, where an entertainment is provided; and the remainder of the evening is spent in cheerful participation of the marriage supper.

9. If the circumstances of the bridegroom permitted it, wedding garments were provided for all the guests, and were hung in an ante-chamber for them to put on, before entering the apartment where the marriage festival was celebrated.

10. To refuse or to neglect putting on this wedding garment was esteemed a great insult to the bridegroom, as he had gratuitously provided them, and placed them where they could not but be seen. Christ has made use of this custom in the solemn parable of the wedding garment, where he addresses the ungrateful and guilty man, who had failed to comply with the general custom and the master's express desire,

"Friend, how camest thou in hither, not having a wedding garment? and he was speechless."

11. "At a marriage," says Mr. Ward, "the procession of which I saw some years ago, the bridegroom came from a distance, and the bride lived at Serampore. After waiting two or three hours, at length, near midnight, it was announced, as if in the very words of Scripture, 'Behold the bridegroom cometh, go ye out to meet him.' All the persons employed now lit their lamps, and ran with them in their hands to fill up their stations in the procession: some of them had lost their lights, and were unprepared, but it was too late to seek others then, and the cavalcade moved forward to the house of the bride, at which place the company entered a large and splendidly illuminated area, before the house, covered with an awning, where great multitudes of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed in a superb seat in the midst of the company, where he sat for a short time, and then went into the house, the door of which was immediately shut and guarded. I and others expostulated with the doorkeepers, but in vain. Never was I so struck with our Lord's beautiful parable as at this moment: *and the door was shut.*"

12. Funeral Rites. When death had performed its sad work upon the bodies of their friends, the first duty was to close the eye, and bestow the parting kiss. This was the mournful pri-

vilege of the nearest relative or dearest friend ; this Joseph performed for his venerable father Jacob, according to God's promise, " Joseph shall put his hands upon thine eyes."

13. The company assembled then rent their garments, as they were wont upon all painful occasions. After this, the face was covered, which it was not lawful afterward to look upon, and the body was bathed and perfumed : thus when Tabitha died, whom Peter raised to life, it is said they washed her body, and laid it in an upper chamber. Acts ix, 37. It was then swathed and shrouded in linen cloths, and the head was bound up with a napkin.

14. The body was sometimes embalmed—a process for its preservation discovered and practiced by the Egyptians. It was as follows—the brain was removed, and the cavity of the head filled with strong odoriferous mixtures ; the bowels also were taken away, and their place supplied with myrrh, cassia, and other spices.

15. Forty days it was thus embalmed, and then thirty more it lay in nitre, making in all seventy days, during which the mourning continued. After this it was wrapped in bandages of white linen, cemented together with gum, and delivered to the friends entire—all the features, even the very hair of the eyelids, being preserved, and continuing so for even centuries. Thus was the patriarch Jacob embalmed, and the " Egyptians mourned for him threescore and ten days," or seventy days.

16. There was a more expeditious kind of embalming, in which the body was wrapped up with sweet spices and odors. Thus Joseph of Arimathea and Nicodemus "took the body of Jesus and wrapped it in linen clothes with the spices, as the manner of the Jews is to bury." John xix, 40.

17. The common people, as was our Saviour, were interred without a coffin, in their grave clothes. They were often borne upon a bier, somewhat resembling a coffin, to the grave; as was the young man of Nain whom Christ raised.

18. Mourners were hired to wail, and musicians to play plaintive airs, immediately upon the decease of a relative, and to attend also the procession to the grave. Thus was it when Christ went to the house of the ruler Jairus; the minstrels and mourners filling the house with noise and tumult. A mourning feast often followed. Among the Jews their funeral services and mourning lasted a week.

19. Their burial places were outside the walls of their cities: most commonly they were caves excavated in the side of a mountain, the doorway being closed by a heavy stone, as was the hewn sepulchre where the blessed Saviour was laid. These sepulchres were sometimes formed with great care, and rendered very beautiful without—as were the tombs of the kings and prophets. With these Christ compared the Pharisees: "beautiful without," but within corrupt.

CHAPTER VIII.

SANHEDRIM—INNS—BOOKS.

1. **THE Sanhedrim** is generally called the council in the New Testament. This institution is not mentioned in the Old Testament, and was not probably founded until the time of the Maccabees.

2. It was composed of seventy or seventy-two members, over whom the priest presided as president, assisted by two vice-presidents. The members were chosen from among the chief priests or heads of the families or courses; the elders, or the head men of the tribes, and the learned scribes. These persons were noted for their high birth, learning, traditionary lore, mature age, competent fortunes, and comely persons.

3. They assembled in a rotunda or circular room, half without and half within the temple. The prince of the council sat upon a throne at the upper end of the room, elevated above the rest, with a vice-president on each side. There were three secretaries, one of whom wrote the decisions in favor of the accused, another the sentence of the condemned, and the third the pleadings of the contending parties.

4. It was the supreme court in all civil and religious matters. Its decisions were final; from them no appeal could be made. Before

this tribunal our Lord appeared to justify his healing upon the sabbath day. Stephen was condemned to be stoned by this council, and Saul commissioned to go down to Damascus and imprison all who believed in the crucified Jesus. Here was Peter arraigned, and his life would have been taken in their rage, had it not been for the advice of Gamaliel.

5. There were other smaller councils besides the sanhedrim. These consisted of twenty-three persons, who heard and determined minor and petty causes. To these different courts our Lord alludes when, in his sermon on the mount, he says, "But I say unto you that whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire."

6. Inns. In the East there are no such places of public entertainment as those known among us by the name of *inns*. When a person reaches a town, where he has no friends, he seeks accommodation in what are called *caravanserais* or *khans*, where ordinarily he can stay as long as he pleases, without payment, being provided only with lodging for himself and beast, and with water from a well upon the premises.

7. The room which he occupies is perfectly bare, and therefore every one who travels takes with him, on his journey, a small carpet or mattress of quilted wool or cotton for his bed,

using his cloak for covering. His food he purchases from a neighboring town, and dresses and cooks it in vessels that he bears about with him in his baggage.

8. These khans are built at public expense or by private charity, for the accommodation of the traveler. They usually present, externally, the appearance of a square formed by strong and high walls, with a lofty and imposing gateway. Within is a large quadrangle or open square, surrounded on all sides by recesses, the back walls of which contain doors leading to the small cells or rooms which afford travelers the accommodation they require. Every apartment is thus perfectly detached, consisting of the room and recess in front. In the latter the occupant usually sits till the day has declined, and there he often prefers to sleep at night.

9. The floors of these apartments are raised two or three feet above the level of the court which they surround, upon a bank of earth faced with masonry. In the centre is a well of water, not the least essential in that sultry climate.

10. Many of these inns have no stables, the cattle being accommodated in the open area. But those of the better sort have excellent stables, in covered avenues, which extend behind the ranges of the apartments; that is, between the back wall of the interior room and the external wall of the khan. The entrance is

by a covered passage at one of the corners of the quadrangle.

11. The stable is on a level with the court, and consequently below the level of the buildings, by the height of the floor or platform upon which they stand. This platform is allowed to extend back into the stables, so as to form a bench to which the horses' heads are turned, and on which they can, if they like, rest the nose-bags of hair-cloth from which they eat, to enable them to reach the bottom when their contents get low.

12. It often happens that not only this bench exists in the stable, but also recesses corresponding to those in front of the apartments. These recesses in the stable or the bench, if there are none, furnish accommodation to the servants or others who have charge of the beasts; and when persons find on their arrival that the apartments usually appropriated to travelers are already occupied, they are glad to find accommodation in the stable, particularly when the nights are cold or the season inclement.

13. It was undoubtedly in such a stable as this that the Saviour of the world was born. The proper lodgings in the inn being all occupied on this occasion, Joseph and his family sought a resting place in the recess within the stable. The shelf, or platform, extending back into the stable from the front apartment, formed the manger upon which the infant Jesus was laid.

14. "This explanation," says the author of the Pictorial Bible, "was strongly suggested to the present writer's mind, when himself finding accommodations in a recess of such stables, when there was 'no room' for him in the proper lodging apartments of the caravanserais."

15. Books. Writings were very early engraved upon stone. The Egyptians manufactured a substance from the inner portion of a reed called the papyrus, upon which they wrote; hence we derive our English word paper.

16. As this was easily destroyed, when it was necessary that the inscription should be carefully preserved, the skins of beasts were prepared with great care, and used for this purpose; these were called parchments or vellums, from which, also, our term volume has been taken. Upon these parchments the books of the Old, and afterward of the New Testament, were written.

17. These were attached to two rollers, one at each end, so that when they read the parchment, it was unrolled from one, and rolled upon the other, until the reader reached the place he desired to find in the manuscript. After having finished his reading, the parchment was again rolled as at first, and placed for preservation in a circular case. The instrument used to write upon this parchment was a pen made of reed or quills.

18. Books were sometimes formed of tablets, made of a number of pieces of wood or iron,



lead, or other metal, upon which the writing was engraved. Attached to each tablet was a ring, through which a stick being thrust, the whole was thus secured.

19. When it was not desirable to preserve the writing, a tablet of pine was used, covered with wax, upon which inscriptions were made with a pointed steel. Such a one as this was probably used by Zacharias when he called for "a writing table."

20. All their books were thus transcribed with the pen, making it a work of great labor and expense. But very few books consequently were written, and those only the most wealthy could obtain. One manuscript copy of the Bible, before the art of printing was discovered, would cost as much as a good library of choice works at the present day.

CHAPTER IX.

LEPROSY—DEMONIACAL POSSESSIONS.

1. **LEPROSY.** To this disease frequent allusion is made in the New Testament, and a short description of it may not be uninteresting or unprofitable. Of all the diseases with which the human family has been afflicted, no one has been more fearful in its effects than the leprosy. It is far more prevalent in warm, than in cold climates.

2. It is first exhibited on the surface of the skin. Spots suddenly make their appearance upon the face about the nose and eyes, like that made by the prick of a pin or the pustules of a ringworm. These spots increase in size for a long period, until they become as large as a pea or bean: they are of different colors, giving different names to the leprosy, viz., the white, the black, and the red leprosy.

3. Gradually these spots, few at first, spread over the whole body. Although the disease makes its appearance in the skin, still it is deeply seated in the bones, marrow, and joints of the body. It is inherited by children from their parents, and, ordinarily, under these circumstances does not manifest itself until the fifteenth or sixteenth year.

4. A person afflicted with it may live twenty or thirty years, and even fifty, but they will be years of indescribable suffering. Slowly, but

certainly, this dreadful malady advances from one stage to another; the joints of the hands and the feet lose their power, the body collapses or falls together, in a manner hideous and awful.

5. Sometimes the disease commences in the extremities; the joints separate, the fingers, toes, and other members, fall off one by one, as the disease gradually approaches the vitals, and thus the poor victim beholds himself corrupting and dying by piecemeal.

6. This disease was contagious as well as hereditary, and to prevent its spread among the Jews, the Almighty, by his servant Moses, designated the wisest means for checking it. As in the first stages it may be mistaken, or may sometimes be cured, certain infallible tests were given to try the presence of the disease, and, if the infected person escaped from its deadly ravages, he again subjected himself to the inspection of the priest, and, if he pronounced him healed, he was received again into the congregation, bringing an appointed offering of doves.

7. When the disease was discovered, and proved to be the malignant and incurable kind, the person was immediately separated from the people, and obliged to dwell outside the cities and towns, away from habitations, in the wilderness and desert, making forsaken ruins and deserted tombs his home, having his food brought to him, until, the dreadful disease conquering, he was relieved by death from his foul

and horrid malady, and from his physical and mental sufferings.

8. To distinguish these persons, they were clothed in a torn dress, with bare heads and covered chins, and when any person met them they were obliged to raise the warning cry—Unclean! unclean! As this disease was esteemed to be sent as a punishment from God, and incurable in its nature; in healing those afflicted, with one word of authority, our Lord manifested his divine power, as well as his unequalled compassion.

9. Demoniactal Possessions. Nothing has given rise to more discussion, or produced wider differences of opinion, than those miracles of Christ in which he is said to have cast out evil spirits, or devils, from persons who were possessed with them, and whose bodies had suffered greatly under their malicious torments.

10. Some have supposed that these persons were lunatics, or diseased, and not literally and actually in the power of an evil angel; and they have attributed the singular spasms, prostrations, and cries, to the epilepsy, a diseased imagination, or insanity.

11. On the other hand, the clearest and most evangelical Bible expounders, embracing some of the most profound Scripture students, adopt the opinion that almost spontaneously forces itself upon the mind of every plain and honest Christian reader, that the literal meaning of the text is the only true meaning, and these unfor-

fortunate persons were really subjected to the malign influence of an unclean spirit, and that the triumphs of our Lord over the powers of darkness were an essential part of the great scheme of redemption; "for the Son of God was manifested that he might destroy the works of the devil."

12. Says Dr. Campbell: "When I find mention made of the number of demons in particular possessions, their actions so expressly distinguished from those of the man possessed, conversations held by the former in regard to the disposal of themselves after expulsion, and accounts given how they were actually disposed of; when I find desires and passions ascribed peculiarly to them, and similitudes taken from their conduct, which they usually observed, it is impossible for me to deny their existence, without admitting that the sacred historians were either deceived themselves in regard to them, or intended to deceive their readers. * * Our Lord and his apostles talked and acted as if they believed that evil spirits had actually entered into those who were brought to them as possessed with devils, and as if those spirits had been actually expelled by their authority from the unhappy persons."

13. Bishop Porteus remarks: "There is everywhere a plain distinction made between common diseases and demoniacal possessions, which shows that they are totally different things. In the fourth chapter of the Gospel by Matthew, where the very first mention is made

of these possessions, it is said that our 'Lord's fame went throughout all Syria, and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and he healed them.' Here those that were taken with divers diseases and torments, and those possessed with devils, are mentioned as distinct and separate persons: a plain proof that demoniacal possessions were not natural diseases, and the very same distinction is made in several other passages of holy writ. There can be no doubt, therefore, that the demoniacs were really possessed with evil spirits."

14. To the objection, that if there were such possessions in the times of Christ, there is no reason why they should not be common now, it may be answered—that these possessions might have been more frequently permitted then, that the power of Christ over the world of spirits might be manifestly seen, and that He who came to destroy the works of the devil might thus visibly triumph over him.

15. Again it is replied, that this was permitted, to counteract the prevailing infidelity among the learned Jews, especially the Sadducees, in the time of Christ, in reference to the existence of spirits. Lightfoot remarks upon this in substance, that the power of the demons might be permitted to exhibit itself at this time, because the iniquity of the Jews was now at its height, and consequently the whole world was in a state of awful apostasy from

God, and almost entirely in the arms of the evil one.

16. He adds, also, that the Jews being much given to magic, to prevent his miracles from being attributed to this source, our Saviour expelled the evil spirits, thus assuring those that witnessed his miracles, that no confederacy existed between them.

17. We may rely with implicit faith upon the histories of the evangelists concerning these remarkable occurrences. The same proofs that sustain their inspiration, and the truths of Christianity, confirm the view we have taken of this subject. These possessions form no small portion of the facts related in the life of Christ, and are as worthy of credence as any part of the history. If they have a hidden, mysterious, or spiritual meaning, so may all the rest of the Gospels, and we thus throw the word of God into inextricable confusion.

18. What we cannot entirely comprehend, we are not to reject; many things that now seem dark and incomprehensible will shine forth as clear as noonday in the light of another world. Let us then humbly and teachably receive the word of God; believing all its plain statements, following all its precepts, and trusting in its promises.

CHAPTER X.

DRESS OF THE PEOPLE—FLOCKS.

1. **DRESS.** It is worthy of remark, how slight are the changes which eastern nations have undergone. They seem to remain stationary in their habits and customs, and they appear to this day as they did thousands of years ago. This is true concerning their dress: the same worn by the ancient Jews is still seen almost everywhere in the East, with little variation.

2. The common substances from which their clothes were made, were wool, camel's hair, and goatskin—linen and silk were used by the rich. The quality of the dress depended upon the fineness of the texture and the richness of the coloring—white, purple, and blue, being the most eagerly sought.

3. Their garments were mostly long and flowing, loosely thrown about the body, consisting of a large piece of cloth, the cutting and sewing of which required but little skill.

4. (1.) The simplest and most ancient dress was the *tunic*, an inner garment, worn next to the flesh. This was shaped to the form of the body, reached to the knees, and was sometimes furnished with sleeves. Such a garment as this, woven and without a seam, was worn by our blessed Lord, and for it the soldiers cast lots.

5. The sleeves of the tunic worn by the women were large and full, to distinguish it from the male dress. The tunic was fastened by a girdle, which also served as a purse, a sword-belt, or to contain the inkhorn of the scribe.

6. (2.) Over this garment was worn a large vest, or upper garment. It was a piece of cloth nearly square. The two corners which were thrown over the shoulders were called the skirts. This garment serves the Arabs, at the present day, for their raiment by day, and for their bed and covering by night.

7. It is a loose and troublesome kind of garment, easily disordered, and liable to fall, requiring that it should be continually tucked up. While working, a girdle, to keep it in its place, is absolutely necessary, showing the force of the Scripture injunction—*having our loins girded*.

8. The two ends, in front, were often fastened together, and served as an apron for a receptacle of herbs, leaves, and corn, thus illustrating such scriptures as this—*giving good measure unto the bosom*. It was this garment that was strewed in the way, by the multitude, when Jesus rode into the city.

9. When a person threw this off he was said to be naked. Thus the young man aroused suddenly from his slumbers, on the night that our Lord was arrested, fled, leaving this garment, upon which he had been sleeping; and although he probably still had the tunic on, he is said to have fled naked.

10. The ancient Jews seldom wore any covering upon the head, except when they worshiped; then they drew their mantles over their heads, out of respect to the divine Being. When afflicted, as was David at the revolt of Absalom, or when exposed to storms, the outer garment was drawn over the head. In later days the turban came into use among both the men and the women.

11. Jewish ladies never appeared in public without being veiled, as are all eastern women at the present day. Hence St. Paul severely censures the Corinthian woman for appearing in the church without a veil, and praying to God uncovered, by which she threw off the modesty and propriety of the sex, according to the customs of the day, and exposed her religion to scandal.

12. The ladies wore their hair long, and paid much attention to it, braiding it with gold and jewels. These expensive and vain embellishments Paul condemns. "I will," says he, "that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array."

13. The men wore their hair short, but their beard long. The latter was never shaved except in cases of extreme grief, and it was considered a great disgrace to be without it. Much attention was given to it, to keep it smooth and glossy. Thus we read of the fragrant oil,

which ran down from Aaron's beard to the skirts of his garment.

14. Their legs were bare, and on their feet they wore sandals. These were either made of thick leather, or of wood, and fastened in different ways upon the bottom of the foot. When any one entered a house, the servants removed his sandals, and washed his feet, their unprotected state rendering this necessary as well as agreeable.

15. Sheep. There are two kinds of sheep in Palestine—one, like our large breeds, only their tails are much thicker and larger; the other, and most common, is remarkable for the extraordinary size of its tail, which is generally one-third the weight of the whole sheep. Some have been seen with tails weighing forty pounds.

16. The wealth of eastern men consisted in their large flocks of sheep, and herds of cattle and camels. The flocks under their shepherds were moved from one pasture to another as the grass or wells made it necessary, the shepherds remaining with them night and day.

17. The sons of Jacob kept their father's flocks. Young David tended his flocks on the hills and in the valleys around Bethlehem; and while, in the same vicinity, shepherds were watching their flocks by night, the angel of the Lord announced to them the birth of the Saviour.

18. A very familiar and even affectionate

acquaintance was formed between the shepherd and his flocks. It was customary (and is still) to give them different names, and the sheep soon learned to come to the shepherd, like a dog, upon the calling of his name; but would take no notice when the name was called by a stranger.

19. A late traveler saw, while journeying over the heights of Lebanon, the sheep nestle around the shepherd; when he laid down, laying their heads on his legs, and falling asleep, while the smaller lambs crept into his bosom. He also noticed that when the shepherd wished to move them to the well, or into another pasture, he went before them, and calling them, or singing or playing on an instrument, they would immediately follow him in regular files, without breaking their ranks.

20. In this way he saw them pass through fields of grain, and not a sheep would turn aside to pluck a mouthful. When they reached the watering places, however thirsty they might be, not a sheep would leave his place until his rank was called by the shepherd; then they would march up as regularly as a file of soldiers, drink, and return again. They seemed to be afraid of strangers, and shunned them.

21. How beautifully does this illustrate the words of the Saviour: "And he [the true shepherd] calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice.

And a stranger will they not follow, but will flee from him; for they know not the voice of strangers."

22. On account of its mild, inoffensive, and patient character, the sheep is used in the Scriptures to typify the people of God, while Christ represents himself as the "good Shepherd." *Lost sheep* is a peculiarly tender and touching expression, signifying the situation of the impenitent sinner, and the interest that is felt for him by the Saviour.

23. Peter was commanded to feed the lambs, or to attend to the wants of the young of the Saviour's fold; and was twice enjoined to feed his sheep—administer carefully and continually to the spiritual wants of Christ's church, they being considered especially the Saviour's flock. The Saviour himself was called the Lamb of God, on account of his meek and patient character, and in allusion to the lambs sacrificed for the passover.

CHAPTER XI.

HOUSE—TIME.

1. **HOUSES.** Formerly, as now, the houses in Judea, and indeed almost throughout the East, were built low, with flat roofs, these being surrounded, according to an express command of God, (Deut. xxi, 8,) with a railing or battlement, about breast high.

2. These houses were commonly built of stone, but those of the poorer classes were constructed of mud, affording an easy entrance to thieves who wished to "break through and steal."

3. These houses were squares built around an open space in the centre, the dwelling rooms being upon the four sides of the quadrangle, usually in the second and third stories; the first story being low, and used for an entry, reception-room, and store-room. With the wealthy the second story was high, beautifully adorned with tapestry and ornamental work.

4. To this "upper room" frequent allusion is made in the New Testament. Here Paul preached his parting sermon, while Eutychus, sitting in one of the projecting windows, being overpowered by the heat and weariness, fell asleep and dropped out upon the pavement, and was raised again from insensibility by the apostle.

5. The open square in the centre is commonly paved, and sometimes covered with carpets, and cooled by a fountain of water. To protect this delightful retreat from the sun, a sail or a lattice is often drawn over the top. Here the master of the house receives his guests, and here Christ stood when he preached in Capernaum to the audiences that thronged the court and the doors.

6. The houses being flat upon the top, the roofs are often used as sleeping places, and in the hot, dry atmosphere of Judea, no place could

be more desirable. A small chamber or closet was usually built upon the roof, whither the inmates of the house might retire alone and unobserved to pray. Here Peter was praying when he saw the wonderful sheet let down from heaven, and was encouraged by this divine vision to follow the servants of Cornelius the Gentile.

7. There were two ways of ascending to the top of Jewish houses—one way within the house, the other upon the outside. Thus when the friends of the paralytic man of Capernaum found the doorway of the house where Jesus was preaching thronged with the multitude, they sought the roof by the outside passage, carrying with them their helpless friend. But finding that the sail or lattice was drawn over the court, they unloosed and removed it, and lowered the bed containing the paralytic down into the open space before Jesus ; thus doing little or no injury to the house.

8. The furniture of the houses of the common people was extremely simple and cheap. Instead of chairs they sat upon skins or mats. A simple mattress was spread over these mats, and their bed was made, while their usual garments thrown over them formed the covering. Thus for a well man, or one really healed, it was no heavy burden to bear his bed away with him, as did the cured paralytic, at Christ's command.

9. The rich had couches and sofas upon which they sat and slept ; some of them were

richly inlaid with ivory, and their coverlids were splendid and perfumed. 2 Kings iv, 10; Amos vi, 4; Prov. vii, 16, 17. In the time of our Lord it was customary to recline upon these couches while taking their meals, leaning upon the side, with the head toward the table, and the limbs stretched out behind them. We can see how the beloved disciple is said to have leaned upon the Saviour's bosom, he reclining next before him at the table; and also how Mary, coming behind, anointed the feet of Jesus, and wiped them with her hair.



10. Their culinary instruments were also simple. The hand-mill, in which the grain was ground, consisted of two round flat stones,

worked by two women seated upon the ground opposite each other. In the centre of the upper stone is a cavity to receive the corn, and by its side an upright wooden handle for moving the stone. One woman then commences by pushing the upper stone round with her right hand, toward her companion; the other, receiving it, pushes it round again to the first, and thus they continue the rotary motion, while with the left hand they supply fresh corn, as the meal and bran escape from a hole in the side.

11. Their corn was ordinarily ground by servant maids every morning early, and thus at break of day the "sound of the millstones" could be heard all through the villages. From this description we can perceive the significance of the Saviour's prophecy, "Two women shall be grinding at the mill, the one shall be taken and the other left." To this Isaiah makes frequent allusion in his prophecies, as when he pronounces the curse of the Almighty against the rebellious people: "Moreover I will take from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of millstones, and the light of a candle, and the whole land shall be a desolation."

12. Their ovens were sometimes only earthen pots, in which fire was placed to heat them, and upon the outside, or the inside, after the fire was burned down, batter, or dough, was spread and baked. Oftentimes they consisted of holes in the ground, with stones in the bot-

tom, which being heated by fire kindled within, the dough was thrown in, and baked upon the stones.

13. They were accustomed to have for the preservation of their water, which oftentimes in this dry country was brought from a distant well upon the heads of females, large stone jars, or watering-pots, holding from eighteen to twenty gallons.

14. The Jews usually kept their liquids, such as wine, milk, and water, in bottles made of skins or leather. When these became old, they were stiff and easily burst. On this account it was necessary that new wine, as liable to ferment, should be put in new bottles, according to the beautiful parable of our Saviour.

15. Manner of computing Time. The Hebrews computed their days from evening to evening. There was no such division as hours in the time of Moses, but the civil day was divided into four equal parts, determined by the position of the sun in the heavens.

16. In the prophecy of Daniel we have the first intimation of hours, obtained probably from the Chaldeans, who first invented this division. Afterward the Jews commenced their civil day at six o'clock in the morning, and ended it at six in the evening. So that their first hour would correspond to our seven o'clock; their third hour to our nine o'clock; their sixth hour to our twelve, and their ninth hour to our three o'clock P. M., &c.

17. From eight to nine, or between the second

and third hours, the morning sacrifice was prepared, and offered at nine precisely, which was the general hour of prayer, as were twelve and three o'clock, these being, according to their reckoning, the third, the sixth, and the ninth hours. The night was similarly divided into three parts or watches, at first; afterward into four; the last being added by the Romans. The first, or evening watch, continued from six P. M. until nine o'clock; the second from nine to twelve, or midnight; the third from twelve to three, or first cock crowing; the fourth from three to six, or second cock crowing.

18. The Jewish year, like our own, was divided into twelve months, but theirs were lunar months, regulated by the changes of the moon. Twelve of these changes would fall short of a solar year, or a revolution of the earth around the sun, they transpiring in three hundred and fifty-four days and eight hours, so that every year would run behindhand.

19. But as their festivals were not only held upon certain months, but also in certain seasons of the year, as in the spring and autumn; and the spring month being liable by this continued loss to fall in the middle of winter, they were accustomed, in order to accommodate the lunar to the solar year, to add an additional month to the year as often as was necessary; and this was about once in three years, sometimes in two.

20. Their civil year began about the fifteenth of our September, because it was an existing

tradition that the world was created upon that day. The sacred year, at the command of God, began the first day of Nisan, corresponding to the last of our March; the month in which the Jews passed out of Egypt, upon the fourteenth day of which their most interesting festival, the passover, was celebrated.

CHAPTER XII.

TREES MENTIONED IN THE NEW TESTAMENT.

1. (I.) FIG-TREE. This tree is very common in Palestine and the East; and flourishes in barren and stony soils where little else will grow. It grows to a considerable height, and affords a grateful and pleasant shelter: thus, as an emblem of prosperity and peace, it is said in Micah, "They shall sit every man under his vine and under his fig-tree, and none shall make them afraid."

2. Fig-trees begin to sprout very early in the spring, the fruit making its appearance before the leaves and the flowers. Says Shaw: "They may rather be said to shoot out their fruit, which they do like so many buttons, with their flowers imperfect, as they are inclosed within them. This shooting out of the fig-tree was considered, by the Jews, as a sign that the 'summer was near at hand.'"

3. It was about the beginning of April, when our Lord, at the time of the passover, approached

a fig-tree, expecting to find fruit on it, but found nothing but leaves. As the fruit appears before the leaves, and as usually two crops of figs, at this season, may be seen on the tree at once, (the ripe fruit of the present crop, and the young fruit that is to succeed it,) it was a reasonable expectation that figs should be found upon it; and this would have been realized if the tree had not been barren.

4. He cursed the tree, and immediately it withered. Our Saviour intended by this miracle to prefigure the speedy ruin of the Jewish nation, on account of their unfruitfulness, after so much attention had been bestowed upon them.

5. The early fruit was eaten fresh, and was very delicious; some were dried in the sun, and preserved in masses, which are called cakes of figs.

6. (II.) Olive-tree. This beautiful tree is also very common in the countries around the Mediterranean; it is of a moderate height, two or three trunks frequently rising from the same root. Two kinds are mentioned in the Scripture—the cultivated and the wild olive.

7. The trunk of the cultivated olive is knotty, its wood is solid and yellowish; its leaves are oblong, and almost like those of the willow—of a dark green color on the upper side, and whitish below. In the month of June it puts forth white flowers, growing in bunches. Each flower is of one piece, widening upward, and dividing into four parts. The fruit is oblong

and plump—at first green, then pale, and when quite ripe it becomes black. Within it is a hard stone containing seeds. The wild olive is smaller in all its parts.

8. The olive flourishes two hundred years before it begins to decay; and then from its roots start up other young trees to take its place. The tree is found in all parts of Palestine. The Jews paid great attention to its cultivation. No tree is oftener mentioned in the sacred Scriptures than this. We read of “olive-yards;” and from its cultivation on the sides of the heights around Jerusalem a name was given to one of the mountains—the memorable Mount of Olives.

9. The olives were sometimes gathered from the trees by shaking them, and sometimes by beating them off with poles; allusion is made to both these ways in Isa. xvii, 6, and Deut. xxiv, 20.

10. The fragrant oil, used for anointing the body and hair, for medicinal purposes, and for lamps, was what rendered these trees so valuable. This was extracted from the fruit—at first, by treading it under the feet, and afterward, by the use of mills of simple construction.

11. As it requires careful and continued culture, without which it could not be cultivated, it is used as a symbol of peace. From its verdure, soundness, and the usefulness of its oil, it was also used as a symbol of prosperity and happiness. Thus the Psalmist says: “Thy children

(shall be) like olive-plants round about thy table."

12. In Romans xi, the rejection of the Jewish nation, and the admission of the Gentile world to the benefits of the gospel, are represented by the lopping off of the boughs of an olive, and the ingrafting of a young wild olive into its trunk. St. Paul also foretells, by the reviving of the old branches, and their insertion again in the trunk, the eventual gathering of the Jewish nation, and a renewal of God's covenant and mercies toward them.

13. (III.) The Sycamore-tree. This curious tree partakes of the nature of both the mulberry and the fig—of the former in its leaf, and the latter in its fruit. It is thus described: It is of the height of the beech, and bears its fruit in a manner quite different from other trees. It has them on the trunk itself, which shoots out little sprigs in the form of a grape-stalk, at the end of which grows the fruit, close to one another, much like bunches of grapes.

14. The tree is always green, and bears fruit several times a year, without observing any certain seasons. The fruit has the figure and smell of real figs; but is inferior to them in the taste, having a disgustful sweetness. Its color is yellow; inside it resembles the common fig, excepting that it has a blackish coloring with yellow spots.

15. The sycamore strikes its large diverging roots deep into the soil; and, on this account, says Paxton, our Lord alludes to it as the

most difficult to be rooted up, and transferred to another situation: "If ye had faith, as a grain of mustard-seed, ye might say unto this sycamore-tree, Be thou plucked up by the root, and be thou planted in the sea, and it should obey thee." It was upon one of these trees that Zaccheus climbed to see our Saviour, as he passed through Jericho.

16. (IV.) Mustard-tree. It is almost impossible to determine now, what particular species of the mustard-plant is intended in the Scriptures. The ordinary plants, however, reach a growth in Palestine unequaled in colder countries.

17. But a species of tree like the mustard-plant has been noticed by eastern travelers. Captains Irby and Mangles met with such in their journeys near the Dead Sea, which they thus describe: "There was one curious tree which we observed in great plenty, which bore a fruit in bunches, resembling in appearance the currant, with the color of the plum. It has a pleasant, though strongly aromatic taste, exactly resembling the mustard; and, if taken in any quantity, produces a similar irritability of the nose and eyes to that which is caused by taking mustard.

18. "We think it probable that this is the tree our Saviour alluded to in the parable of the mustard-seed, and not the mustard-plant which we have in the north; for although, in our journey from Bysan to Adjelon, we met with the mustard-plant growing wild, as high as

our horses' heads, still, being an annual, it does not deserve the appellation of a 'tree;' whereas the other is really such, and birds might easily, and actually do, take shelter under its shadow.'

19. (V) The Vine. Often, in the New and Old Testaments, allusion is made to the vine and its fruit. This beautiful creeping and hanging plant abounded in Palestine, and, in some parts, the grapes were of an extraordinary size: thus the Israelites, who had been used to see the small grapes of Egypt, were astonished at the immense bunches of grapes brought from the Valley of Eshcol, in the vicinity of Hebron, by the spies.

20. They were usually cultivated upon the sides of the hills and the mountains, in ascending terraces. To show the abundance of vines which should fall to the lot of Judah in the partition of the promised land, Jacob says of this tribe:—

“ Binding his colt to the vine,
And to the choice vine, the foal of his ass,
Washing his garments in wine,
His clothes in the blood of the grape.”

Gen. xlix, 11.

21. After vintage, it was customary, in some parts of Persia, to turn their cattle into the vineyards to browse upon the vines, the trunks of which being so large as not to be materially injured by the cattle feeding upon the leaves and tender branches. Malte Brun says that in

Galilee were seen "vine-stocks a foot and a half in diameter, forming by their twining branches vast arches, and extensive ceilings of verdure. A cluster of grapes, two or three feet in length, will give an abundant supper to a whole family."

22. The grapes were gathered, and placed in a vat or press, and were then trodden down by their feet, the juice being forced out from a spout at the side of the vat. To this process continual allusion is made in the Scriptures. The Saviour is represented as "treading the wine-press alone," his "apparel being red," and "his garments like him that treadeth in the wine-vat"—significant of his triumph over his enemies.

23. The treading out of the grapes was a lively and exhilarating employment—a scene of extravagant joy and shouting. In a terrible prophecy allusion is made to this: "The Lord shall mightily roar from his habitation, he shall shout as they that tread the grapes." Jer. xxv, 30.

24. In the temple at Jerusalem, above and around the gate that led from the porch to the holy place, was a richly carved vine. Its branches, tendrils, and leaves, were of the finest gold; the stalks of the bunches were of the length of the human form, and the bunches hanging upon them were of costly jewels. Herod first placed it there, and the rich Jews from time to time added to its embellishments. This vine, valued at twelve millions of dollars, must have been

looked upon as of uncommon importance, and of sacred meaning, by the Jews.

25. It may have been in the presence of this splendid vine—on the evening of the passover, when it was illumined by the lights of the temple, and the eyes of his disciples were gazing upon it with rapture as they entered into the temple—that Jesus commenced that beautiful address, “I am the true Vine.” How impressive and pertinent must this conversation have appeared, under these circumstances!

26. Through the scarcity of fuel, everything that could possibly be gathered was used for the fire. Withered and broken branches of the vine were devoted to this purpose. Thus says our Lord: “If a man abide not in me he is cast forth as a branch, and is withered, and men gather them and cast them in the fire, and they are burned.”

27. The vine shares with the lily and the wheat field in affording subjects for the parables of our Lord; and beyond all the fruits of the earth has he honored and hallowed this, by making it the symbol of his “spilt blood.”

CHAPTER XIII.

JERUSALEM AND THE JEWS, FROM THE CRUCIFIXION UNTIL THE PRESENT TIME.

1. JUDEA, with the rest of Palestine, continued, after the Roman conquest, to be governed by officers appointed by the Roman emperors. Many of these officers were men of cruel and greedy dispositions, and continual and bloody affrays were arising between the goaded and oppressed people and the mercenary bands which held them in subjection. At length, in the reign of Nero, in the year of our Lord 66, Florus became governor. This brutal and sordid officer, treating them with even more cruelty than his predecessors, the Jews, esteeming death to be no worse than their present sufferings, openly revolted; and that struggle commenced, which only ended in their memorable destruction, as a nation, by Titus.

2. The war was commenced in Galilee, where Josephus for a long time withstood the Roman arms, but was eventually taken prisoner. Before the siege of Jerusalem, the situation of the country, and especially of the city, was truly deplorable. Jerusalem was infested with robbers and assassins, who openly, at mid-day, plundered the houses, and murdered the inhabitants. Added to this, it was in a state of fearful anarchy and confusion. It being the season of the passover, two or three millions

had collected in the city. Three powerful factions divided the population, and fortified different sections of the city against each other. By their murderous sallies they filled the streets with blood, and with the mangled remains of their brethren. The unburied bodies soon caused a dreadful pestilence, which carried off immense numbers.

3. At this time, Titus, the son of the then reigning Roman emperor, Vespasian, and who afterward succeeded his father, appeared before the walls with his vast army, and attempted, by very favorable terms, to induce a peaceful surrender. But the people, maddened by their sufferings, and hardened by the bloody scenes of which they were continual spectators, treated all his offers with scorn. According to the prophecy of Christ, a trench was dug around the walls, and the city was encompassed on every side.

4. "During this celebrated siege there were no less than three earthquakes ; and an aurora borealis terrified the inhabitants with forms which their fears and astonishment converted into prodigies of enemies fighting in the air, and flaming swords hanging over their temple. They were visited with a plague so dreadful, that more than one hundred and fifty thousand persons were carried out of the city and buried, at the public charge ; and six hundred and fifty thousand were cast over the walls, and out of the gates.

5. "A famine ensued ; and so horrible was the

want, that a bushel of corn sold for six hundred crowns. The populace were reduced to the necessity of taking old excrement of horses, mules, and oxen, to satisfy their hunger; and a lady of quality even *boiled her own child and ate it*: a crime so execrable, that Titus vowed to the eternal gods (he was a heathen and an idolater) that he would bury its infamy in the ruins of the city. He took it soon after by storm: the plough was drawn over it; and, with the exception of the west walls and three towers, not one stone remained above another. Ninety thousand persons were made captives, and one million one hundred thousand perished during the siege. Those made captives, being sold to several nations, were dispersed over a great portion of the ancient world; and from them are descended the present race of Jews, scattered singly, and in detached portions, in every province of Europe, and in most districts of Africa and Asia."—*Ruins of Ancient Cities*, vol. i, p. 300.

6. Titus had given orders, after the successive walls were carried, and the city nearly subdued, to save the temple, where six thousand of the Jews had taken shelter. But a brand, in the heat of the conflict, was thrown into it by a soldier, and this costly and magnificent pile, amid the awful outcries of the Jews, was consumed, with the helpless multitudes within its courts, in the raging flames. The city was afterward partly rebuilt by the Romans.

7. In A. D. 130, a Jew, surnamed Barcochab,

pretending to be the Messiah, led a revolt, and was followed by a large company. They retook Jerusalem; but this revolt was very soon crushed by Adrian, the Roman emperor, and in this war about sixty thousand more of this unfortunate and deluded nation perished. Now was terribly fulfilled that clear and express prophecy recorded against them, in that very law which they heard daily read in their synagogues. Deut. xxviii, 47-57. God had indeed "brought a nation from afar," that "moved swift as the eagle flieth." (The Roman standard was a golden eagle.) "It was a nation whose tongue they did not understand—of fierce countenance—regarding not the person of old or young." By this nation "were they besieged in all their gates, until their high and fenced walls came down." Then did they "eat the fruit of their own body, the flesh of their own sons and their daughters, in the straitness of the siege wherewith their enemies distressed them." And then were they made to "serve their enemies in hunger, and in thirst, and in nakedness, and in want of all things; and wore a yoke of iron upon their necks until they were destroyed."

8. On the ruins of Jerusalem Adrian built a new city, which he named *Ælia*. On the site of the temple he erected a shrine to Jupiter. No Jew was allowed to enter the city, on pain of death. Soon after this, the Christians, who had escaped to the little city of Pella, beyond the Jordan, returned to Jerusalem, and remained

unmolested for a long period. A Christian church and bishopric flourished here for centuries.

9. When Constantine, the emperor of Rome, embraced the Christian faith, this city immediately rose to great repute, and multitudes from every nation began to flock hither to behold the sacred scenes of their Saviour's life and death. Helena, the mother of the emperor, set an illustrious example, by journeying thither, at the age of fourscore, and causing elegant churches to be erected over the supposed sites of the nativity and ascension of Christ.

10. In A. D. 362, the emperor Julian, an infidel, rejecting Christianity and practicing idolatry, in his hatred to the true religion encouraged the Jews to return and rebuild their city. The attempt was made ; but a terrible earthquake, and balls of fire issuing out of the earth, killed the workmen, and destroyed the materials.

11. For many centuries Jerusalem was the resort of pilgrims without number, traveling hither to spend the remnant of their lives in pious meditation, in order, as they falsely believed, to expiate their past sins ; or to kneel on consecrated ground, and return with a supposed relic of the holy cross, or sepulchre.

12. At length, in A. D. 614, Chosroes, king of Persia, after having subjugated Syria, invested and took Jerusalem by storm—"destroyed the churches, slew thousands of her clergy, monks, consecrated virgins, and other inhabitants." It was recovered again in 627, and the

temples rebuilt only to fall once more into the hands of the Mohammedans. The calif Omar, having taken possession, built a mosque, on the site of the Jewish temple. Different and desolating Mohammedan dynasties succeeded each other, until A. D. 1099, at which era it was in the hands of the Turkomans, or Turks—a race of wild barbarians, who had overrun Syria, and eventually overthrew Constantinople and the eastern Roman empire.

13. These uncivilized warriors immediately commenced a system of cruel exactions and persecutions toward the multitudes of pilgrims that still flocked to the holy city; (more especially at this time, as an idea was now prevalent that the “end of all things” was at hand.) The sufferings of their brethren in the East soon aroused the indignation of the western Christians. At this time appeared in Europe that wonderful enthusiast, Peter the Hermit. He had visited Jerusalem; seen the sufferings and indignity heaped upon the followers of Christ; and, burning with zeal for the cross, he hurried back to arouse Christendom for their deliverance. Barefooted, he passed from town to town, from province to province, from country to country, spreading the cry of “vengeance on the Turks and deliverance to Jerusalem.”

15. The cry was not heard in vain. All Europe almost simultaneously sprung to arms, in answer to the summons. The wild enthusiasm spread through all ranks and ages—old and young, nobles and serfs, kings and subjects,

and even the women and children, filled with overpowering zeal, and shouting the magic war-cry—*God wills it!*—gathered around the banners of the cross.

16. The first, irregular, undisciplined troop, led on by Peter himself, were nearly all destroyed before reaching Asia. But, eventually, one of the largest and best-disciplined armies that ever took the field—the chivalry of Europe—under the bravest leader of the day, Godfrey of Bouillon, commenced their march upon this holy crusade. After suffering indescribably, from contentions, famine, the plague, and the sword, and having taken most of the important cities of Palestine, they stood under the walls of Jerusalem. The effect produced upon their minds by the site of this city was indescribable. “The name was echoed by a thousand tongues, Jerusalem! Jerusalem! Some shouted to the sky; some knelt and prayed; some wept in silence; and some cast themselves down and kissed the blessed earth!”

17. After a long and bloody siege the city was taken, and the banner of the cross waved once more over her walls. The Christians retained possession of Jerusalem eighty-eight years. It was then wrested from them by Saladin, sultan of the East. Twice was it recovered, at an expense of oceans of Christian blood, and then again reclaimed by the Moslem. In A. D. 1244 it became a part of the Ottoman or Turkish empire, and thus remained until 1832, when, with the rest of Syria, it formed a

portion of the dominion of the revolting pasha of Egypt, Mohammed Ali. In 1840 it was again recovered by the Turkish sultan, with the assistance of England; and now remains almost without a master. And thus has Jerusalem literally been, according to the prophecy, "trodden down of the Gentiles."

CHAPTER XIV.

THE SUFFERINGS OF THE JEWS SINCE THE DEATH OF CHRIST.

1. In the judgment-hall of Pilate the blinded and insane multitude cried out, while the Roman governor hesitated to condemn an innocent man: "His blood be on us, and on our children." Matt. xxvii, 25. How awfully has this devoted race experienced the fulfillment of this terrible imprecation called down upon their own heads!

2. In all nations, whither they have been scattered, they have suffered the most cruel persecutions. Thousands were butchered in Germany by the half-frantic crusaders, before they started for the Holy Land; thinking that they could not do a greater service for the cross, than to destroy those whom they esteemed its most bitter enemies.

3. When the awful plague swept like a destroying angel over Europe, the Jews were accused of poisoning the wells, and the whole country flowed with the blood of this

miserable nation. All people and creeds seemed at once turned against them; they literally had no rest to the sole of their foot—barbarian, Mohammedan, and Christian, were all alike their foes.

4. At Berne, in Switzerland, upon the false accusation of having slain a child, to use its blood in their religious ceremonies, a virulent and sanguinary persecution immediately commenced, in which multitudes were inhumanly tortured. The blood of the Innocent, slain by their fathers, was upon them! Once again, in 1348, the *black death*, as it was called, a frightful pestilence, spreading its dreadful effects far and wide, the poor Jews were accused of infecting the springs with magical arts, and, despite all their protestations of innocence, their blood flowed in streams in almost every province and city.

5. In the one city of Strasburg two thousand Israelites were burned to death on funeral piles. O, what a punishment for condemning the Innocent, when falsely accused! In Spain and Portugal their sufferings were bitter in the extreme. They esteem their hardships upon their dispersion from these countries as severe as those attending the destruction of Jerusalem. About eight hundred thousand Jews were at once torn from their homes, robbed of nearly all their property, and driven into banishment.

6. From all the statistics that can be obtained, it appears that on the Peninsula, about one million and a half of Jews perished by torture,

at the stake, in dungeons, and by starvation as exiles, while no means were allowed them to depart the country. In France and England their condition has been but little better; persecuted, defrauded, hated, exposed to the murderous passions of superstitious mobs, they have been continually oppressed and spoiled; they have "feared day and night, and have had no assurance of their lives."

7. It was foretold of them, that they should be a proverb and a byword among all nations whither the Lord should lead them. They have been despised and shunned wherever they have wandered. Confined to the most narrow and filthy portions of cities, and forbidden on penalty of death to enter the other portions; scorned and detested, the epithet "Jew" has been the lowest that could be applied to the most degraded human being. It is said, that over the main gate of one of the German cities is a large sign inscribed, "No hog, nor Jew, allowed to pass through this gate." In Spain it is made a penal offense to call a man a Jew! They are a proverb all the world over—for their heartlessness, their avarice, their low deceit and cunning, their exorbitant usury and miserable cupidity.

8. Amid all their sufferings and wanderings how wonderful is the preservation of this nation! There is scarcely a people upon the globe where they may not be found—east or west, north or south—among all nations, and all tongues. And amid all the dif-

ferences of climate, habit, civilization, and language, they remain everywhere the same peculiar people, bearing about with them a mark as indelible as that which distinguished Cain: "They [the curses] shall be upon thee for a sign, and for a wonder, and upon thy seed for ever." Deut. xxviii, 46. The nations that scattered and destroyed them—their last conquerors, the Romans even—are known only in history, while they, torn and peeled by the Assyrian, the Babylonian, Persian, Egyptian, Grecian, and Roman, still exist, not in one distinct and compact body, to be sure, but as truly separate from all nations as in the golden days of David and Solomon.

9. Where shall we find the secret of this preservation—a key to unlock this deep mystery? Where, but in the word of God? Here this difficult problem is solved. Had the sacred penman been writing the present history, instead of portraying events not to transpire for centuries, he could not have more vividly pictured the actual state of this disobedient nation. "I will make," is the language of the Almighty to them in the wilderness, "your cities waste, and bring your sanctuaries into desolation, and I will not smell the savor of your sweet odors: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you." Lev. xxvi, 31–33. "And yet for all that, when they be in the land of their enemies, I

will not cast them away, neither will I abhor them to destroy them utterly."

10. There is a cheering prospect in the future for this long-afflicted and forsaken people, brought to view in the prophecies of both the Old and the New Testament. Their present judicial blindness has a limit, and the veil will eventually be lifted from the hearts of Israel. When that event, so much to be desired by every Christian, will transpire, is not yet revealed, but the event itself is certain as the word of God.

11. "And it shall come to pass, when all these things are come upon thee—the blessing and the curse which I have set before thee—and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee; and shalt return unto the Lord thy God, and shalt obey his voice, according to all that I command thee this day, thou and thy children, with all thy heart, and with all thy soul; that then the Lord will turn thy captivity and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee; and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it." Deut. xxx.

12. With God all things are possible. The

present ignorance, blindness, and perverseness of the Jews ; their inveterate hatred to Christianity, their long banishment from Jerusalem, and wide separation, may seem to oppose insurmountable barriers ; but nothing can intercept the wise and merciful purposes of Heaven.

13. Not for their own sakes, solely, have they been thus chastened, nor for their own sakes, alone, will they be gathered together again, but for the glory of God. "I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, which ye have profaned in the midst of them ; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land."

14. At that time will the Lord give them a new heart, and they shall repent and keep his statutes. Then shall they dwell again in their cities, and build anew their waste places. "And the desolate land shall be tilled, whereas it lay desolate, in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden, and the waste and ruined cities are become fenced, and are inhabited."

15. Already the notes of preparation are beginning to be heard in different parts of the world ; the eyes and hearts of Israel are turned toward Jerusalem ; the church is waking

up to a sense of its criminal neglect of God's chosen people ; many Jews have already been converted ; a spirit of inquiry is manifest among them ; Mount Zion is again becoming vocal with the praises of Jehovah, and a Christian bishop discharges his sacred duties in the holy city.

16. We are under great obligations to the Jew for the careful preservation of God's word. Christ was a Jew, after the flesh ; the faithful martyr-apostles were Jews ; and St. Paul, the angel to the Gentiles, was a Jew also : and these obligations have not yet been discharged. Through their unbelief, we that believed not have obtained mercy ; " even so have they also now not believed, that through your mercy they also may obtain mercy." " And so all Israel shall be saved : as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." Well does the apostle inquire, " If the *fall* of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their *fullness*?"

17. We are deeply interested, then, in their recovery ; for, in their repentance and reinstatement in their country, God has a greater blessing in store for the world. " O the depth of the riches both of the wisdom and knowledge of God ! how unsearchable are his judgments, and his ways past finding out !"

PART IV.

BOOKS AND WRITERS OF THE NEW TESTAMENT.

CHAPTER I.

THE EVANGELISTS—MATTHEW—MARK.

Luke i, 1-4; 1. THE most important and interesting history ever written is that of Christ and the Christian religion. This history is contained in that portion of the Bible called the New Testament, and it differs from all others, in that it is inspired.

2. As the very best and most learned men are liable to mistakes, and errors of judgment; and also in the history of many events, as it would require more than human wisdom to choose the most important, and neglect unnecessary transactions; and, moreover, as the memory might prove treacherous, and entirely lose the recollection of some prominent circumstances, or give a wrong shade and coloring to the events related—to avoid all these evils, God bestowed upon the writers of this history the assistance of the Holy Ghost.

3. Thus the Saviour promised his disciples, who became afterward the historians of his life

and gospel, "The Holy Ghost shall bring all things to your remembrance, whatsoever I have said unto you." John xiv, 26. It is on this account, because he set forth the gospel by the Holy Ghost sent down from heaven, that Luke assured his friend Theophilus that he had "perfect understanding of all things from the very first," and that he might rely upon its absolute correctness.

4. This history is not all written by the same man, but by four different individuals. Neither is it one connected history, as given in the New Testament; each succeeding writer taking up the subject where it is dropped by his predecessor. But each of the writers going over nearly the same ground, testifies what he himself had seen and heard, or received directly from the Holy Spirit.

5. All of them do not relate the same events; what is omitted by one is recorded by another. When the same events are alluded to by the different writers, different terms are used to describe them, and often different circumstances are mentioned, but always, when they are correctly compared and understood, without the least contradiction. And this is one of the proofs of the authenticity of the Gospels—that different witnesses, in different, but not contradictory statements, confirm the same facts.

6. Before we enter upon the study of this history it may be interesting to learn something of the writers themselves. As they stand in

the Bible, their names are Matthew, Mark, Luke, and John.

7. St. Matthew was the son of Alpheus. He was born in Galilee, of Jewish parents. According to a prevalent custom at that time, he received another name, Levi, and is thus called when spoken of by St. Mark and St. Luke. His profession, or business, was that of a publican, or collector of taxes.

8. The Jews, being under the Roman government, were obliged to pay tribute to the emperor. As they greatly disliked their taxes, the employment of the publican was considered very disreputable ; but our Saviour was no respecter of persons, calling his apostles from the lowest grades in society.

9. Matthew's usual residence was Capernaum ; as his proper business was, probably, to collect the customs upon goods that came to the Sea of Galilee, and the tribute that passengers were to pay who went by water. It was when sitting there by the seaside, "at the receipt of customs," that Jesus saw him, and called him to be a disciple, and "he left all and followed him."

10. From this time he became a constant companion of our Lord, witnessing his miracles and hearing his divine teachings, thus, with the influence of the Holy Ghost, rendering him abundantly qualified for the task of an historian.

11. After Christ's ascension, he preached for eight years in the several parts of Judea ; and then, probably, when he was about to leave

Judea, in order to carry the gospel to the Gentiles, he committed the gospel he had publicly taught to writing, and left it among the believing Jews as a standing record.

12. The countries in which he preached were Parthia and Ethiopia; in the latter of which he was instrumental in the conversion of multitudes. He also settled churches and ordained ministers. Having shown his zeal in the ministry, his contempt of this world, and the most exemplary abstinence, he probably suffered martyrdom at Nadabar, a city of Ethiopia: but, of the time and manner of his death, no certain accounts have come down to us.

13. What distinguished Matthew from the other evangelists, is the particularity with which he relates the actions and discourses of our Lord. He alone relates the history of the journey of the wise men from the East, and the parable of the wise and foolish virgins, with the other parables connected; and he has given, in an easy, unaffected style, more lessons of morality, and rules for the conduct of life, than either of the other evangelists.

14. St. Mark was a Jew, although he bears a Roman name; he having also a Hebrew surname of John. It is commonly supposed that he was the son of the sister of Barnabas—Mary—a pious woman of Jerusalem, at whose house the apostles and first Christians often assembled; and where Peter came, when delivered from prison by the angel of the Lord Col. iv, 10; Acts xii.

15. He was converted most probably under the preaching of Peter, whom he afterward served as an interpreter and amanuensis. He attended Peter in his travels, preaching the gospel in Italy and at Rome.

16. At the request of the Christians in those parts he wrote the Gospel that bears his name, which Peter superintended and approved ; and this the more exhibits the humility of that apostle, as in this Gospel the denial of his Master is described with its deepest aggravations, while his penitence is less emphatically noticed.

17. As Peter, equally with St. Matthew, was an eye-witness of the miracles, and listened to the discourses, of our Lord, this Gospel, written under his eyes, has all the authority of its predecessor.

18. After his residence in Italy, Mark went into Egypt ; and, making Alexandria his residence, he preached the gospel there with great success.

19. Of his death the following account is given : His miracles, and the derision in which his converts held the idols of the country, greatly exasperated the Egyptians, and they resolved upon his destruction. Being excited to madness upon the festival of their god Serapis, they broke in upon St. Mark while engaged in celebrating divine worship, and binding his feet, they dragged him through the streets, and other rugged places, to a precipice near the sea ; but for that night they thrust him

into a dark prison, where his soul was greatly strengthened by a divine vision.

20. The next morning they commenced again dragging him about, till his flesh being torn off, and his veins emptied of blood, his spirit failed, and he expired. His murderers, not yet satisfied with their cruelty, collected his bleeding and mangled members, and burned them. But the Christians, gathering up his bones and ashes, entombed them near the place where he usually preached.

21. "Simplicity and conciseness," says Horne, "are the characteristics of St. Mark's Gospel, which, considering the copiousness and majesty of its subject—the variety of great actions it relates, and the surprising circumstances that attended them, together with the numerous and important doctrines and precepts which it contains—is the shortest, the clearest, the most marvelous, and at the same time the most satisfactory history in the whole world."

CHAPTER II.

LUKE—JOHN.

1. **ST. LUKE** was a native of Antioch, the metropolis of Syria, where the disciples of Jesus were first called Christians. He was by profession a physician, and, in the famous university of his native city, as well as in the schools of Greece and Egypt, he obtained

probably one of the most finished educations of the times.

2. He became first, probably, a Jewish proselyte, and, afterward, while Paul abode in Antioch, he was converted to Christianity. Immediately, or soon after, he became a companion of Paul, and continued with him in all his travels and sufferings. He was probably with him in his various arraignments at Jerusalem, upon his disastrous voyage to Rome, and during his imprisonment there, administering to his necessities, and bearing his messages to the churches, until the apostle's martyrdom, richly meriting the affectionate title of his friend and brother, the "beloved physician."

3. Of the rest of his life and of his death nothing satisfactory has been recorded. In addition to his Gospel, Luke also wrote the "Acts of the Apostles." Although he himself was not an eye-witness of the events he records in his Gospel, yet it was drawn from the testimony of those who were personal observers of the transactions, and who listened to Christ's discourses, while at the same time his own hand was guided by the Holy Ghost.

4. The Gospel of St. Luke is more particularly addressed to the Gentiles. He dedicated it to Theophilus, a converted Jewish proselyte, and introduces many incidents into the narrative that would have been unnecessary if directed solely to the Jews. On this account he commences his history with the birth of John the

Baptist, the particulars of which were familiar to his own nation.

5. Many of the most beautiful parables, not related by other evangelists, referring to God's love for the Gentiles, are given by Luke ; as the publican praying in the temple, the prodigal son, the lost piece of silver, and the merciful Samaritan. He also relates many interesting details concerning Christ's early life.

6. He is far the best writer of the evangelists ; his style is "pure, copious, and flowing." He also, especially in the relation of our Lord's parables, writes with "affecting sweetness of manner and with genuine simplicity."

7. St. John was by birth a Galilean, son of Zebedee, a fisherman of the town of Bethsaida, and of Salome, one of the devout women who waited upon our Lord's ministry. He seems to have been a disciple of John the Baptist, and is supposed to have been "that other disciple" spoken of in his own Gospel, as present when the Baptist announced Jesus to be the Lamb of God, and as following the Saviour to his abode.

8. He was much the youngest of the apostles, and was eminently the object of our Lord's affectionate regard and confidence, possessing, as he did, a temper peculiarly mild and amiable.

9. He was one of the signally favored three who were permitted to witness the most private and sacred acts of the blessed Redeemer's life.

He accompanied him when Jairus's daughter was restored to life, witnessed the surpassingly glorious transfiguration, and was one of Christ's companions in the awful agony of the garden.

10. He seemed even to have the preference of the three, being styled emphatically "the disciple whom Jesus loved," and enjoying the great honor of leaning upon his bosom at meals, and to have the mother of Christ, with the Saviour's dying breath, committed to his trust.

11. From this close and continued communion with the Saviour, and with the mother of Jesus, he was better qualified, than any other writer, to give a circumstantial and authentic history of Jesus Christ.

12. He remained at Jerusalem until the death of our Lord's mother, about fifteen years after Christ's ascension. He then journeyed into Asia Minor, and established and presided over seven churches in different cities, but made Ephesus the place of his chief residence.

13. Under the cruel persecution of Domitian he was accused of atheism and impiety, condemned, and plunged into a caldron of oil, set on fire; but was miraculously preserved by that God who once saved the three Hebrew children in the burning furnace.

14. He was then banished to Patmos, a small island in the Ægean Sea. It was upon this island that God bestowed upon him those remarkable visions and prophetic representations, written in the book of Revelation.

After the death of Domitian he returned into Asia Minor, and took charge of the churches.

15. As some things important to the church had been omitted in the preceding Gospels, and, moreover, as certain grievous heresies had crept into the church, especially that of Cerinthus, who denied the divine nature of Christ, at the solicitation of all the churches, after proclaiming a general fast, and having sought the blessing of Heaven upon so important an undertaking, he commenced and finished the Gospel that bears his name.

16. He passed over those circumstances in our Lord's life taught by other evangelists, and records many miracles not before written; opening his book with a full and sublime view of Christ's divine nature, and the great object of his coming to this world.

17. He gives also, at length, some of the most affecting discourses, delivered by Christ a little before his crucifixion. Although he is a very plain and simple writer, at times he is exceedingly sublime, and the whole is characterized with the most unaffected benevolence. John died at the good old age of a hundred years.

CHAPTER III.

ACTS OF THE APOSTLES—ST. PAUL.

1. **THE Acts of the Apostles.** Next to the Gospels, in our version of the Holy Scriptures, has been placed, with great propriety, the book entitled the Acts of the Apostles, it being the continuation of the Gospel histories, by St. Luke, one of the authors of the Gospels.

2. That Luke was the author, is affirmed by the unanimous testimonies of the early Christians, and corroborated by its introduction. Both his Gospel and the book of Acts are addressed by St. Luke to Theophilus, concerning whom the most probable opinion is, that he was an inquiring convert to Christianity, probably a native of Italy, but certainly not of Palestine, as Luke continually makes explanations in reference to this latter country, that a resident, or one familiarly acquainted with it, would not have needed.

3. St. Luke appears to have accompanied St. Paul from Troas to Philippi; attending him also in Jerusalem, and in Rome, where he remained two years during the apostle's first confinement.

4. Accordingly we find St. Luke particularly mentioned in two of the epistles written by St. Paul, from Rome, during that imprisonment. Col. iv, 14; Philemon 24.

5. As the book of the Acts is continued to the

end of the second year of St. Paul's imprisonment, it could not have been written before the year A. D. 63 ; and as the death of that apostle is not mentioned, it is probable that the book was composed before that event, which is supposed to have happened A. D. 66.

6. Horne remarks, in substance, that St. Luke does not appear to have intended to write a complete ecclesiastical history of the Christian church, during the first thirty years after our Saviour's ascension, nor even of St. Paul's life during that period ; for he has almost wholly omitted what passed among the Jews after the conversion of that apostle, and is totally silent concerning the spread of Christianity in the East and in Egypt, as well as the foundation of Christ's church at Rome, St. Paul's journey into Arabia, and many other topics, though the labors and sufferings of the other apostles could not but have afforded interesting materials, had it been his intention to give an entire history of the church.

7. He seems to have had two principal objects in view in recounting the authentic and important details of this instructive book. (1.) To relate in what manner the gifts of the Holy Spirit were communicated on the day of Pentecost, and the subsequent miracles performed by the apostles, by which the truth of Christianity was confirmed.

8. An authentic account of this matter was necessary, because Christ had often assured his disciples that they should receive the Holy

Ghost. Unbelievers, therefore, whether Jews or heathens, might have made objections to our religion, if it had not been clearly demonstrated that these declarations were fulfilled.

9. (2.) A second object was to deliver such accounts as proved the claim of the Gentiles to admission into the church of Christ; a claim disputed by the Jews, especially at the time when St. Luke wrote the Acts of the Apostles. And it was this very circumstance which excited the hatred of the Jews against St. Paul, and occasioned his imprisonment in Rome, with which St. Luke closes his history. On this account he relates the conversion of the Samaritans and the story of Cornelius, the Roman centurion, whom St. Peter baptized and received into the church, though he had not been circumcised. Hence, also, Luke relates, at large, the determination of the first council in Jerusalem in reference to the ceremonial law; and, for the same reason, he is more diffuse in his account of St. Paul's conversion, and of his preaching the gospel to the Gentiles, than on any other subject.

10. It is also a probable opinion, that Luke relates only such events as he witnessed himself, or had heard of from eye-witnesses. It has been well remarked that the narrative of the Acts of the Apostles is perspicuous and noble, especially the record of the speeches of Paul, Peter, &c.

11. It is worthy of remark how well St. Luke has supported the character of each per-

son whom he has introduced as speaking. Thus the speeches and discourses of Peter are recorded with great simplicity, and are destitute of all those ornaments which usually occur in the orations of the Greeks and the Romans. Similar to these are the speeches of St. Paul, which were addressed to the Jews; but widely different are those of the same apostle delivered before heathen audiences.

12. Paul's discourses before assemblies accustomed to Grecian oratory, though not adorned with the flowers of rhetoric, are in language pointed and energetic, and the materials are most judiciously selected and arranged, as is manifest in his speech delivered at Athens, and in his two defenses of himself before the Roman governors of Judea.

13. The Acts of the Apostles afford abundant evidence of the truth and divine origin of the Christian religion; for we learn from this book, that the gospel was not indebted for its success to deceit or fraud, but that it was wholly the result of the mighty power of God, and of the excellence and efficacy of the saving truths which it contains.

14. The historical details, and especially the incidental circumstances mentioned by St. Luke, so exactly correspond, and that evidently without any design on the part of the writer, with the accounts furnished in St. Paul's Epistles, and in ancient histories, both Jewish and heathen, that no person who had *forged* such a history, in later ages, could have had the

same external confirmation ; but he must have betrayed himself, by alluding to some customs or opinions which had since sprung up, or by misrepresenting some circumstance, or employing some phrase or expression not then in use.

15. All these satisfactory evidences justly authorize us to conclude, that if any history of former times deserves credit, the Acts of the Apostles ought much more to be received and credited ; and if this history is true, Christianity cannot be false ; for a doctrine so good in it self, so admirably adapted to the fallen state of man, and attended with so many miraculous and divine testimonies, has all the possible marks of true revelation.

16. St. Paul. Paul, who is first introduced to the readers of the New Testament under the name of Saul, (the former name being the one by which he was known among the Greek and Roman churches where he labored,) was a Hebrew by birth, being a descendant of Abraham, and of the tribe of Benjamin.

17. He was a native of Tarsus, then the chief city of Cilicia, a province of Asia Minor, lying upon the north-eastern shore of the Mediterranean Sea.

18. By birth he was also a citizen of Rome, a privilege which had been conferred on many of the inhabitants of Tarsus, they having warmly embraced the cause of one of the contending parties during the civil wars of the later years of the Roman commonwealth.

19. His father was a Pharisee, and he him-

self was educated in the most rigid principles of that sect. It appears, from the inspired historian, that his sister's son, and other relatives residing in Jerusalem, embraced the gospel, and were Christians before his conversion. Acts xxiii, 16-22; Rom. xvi, 7, 11, 21.

20. Paul was early educated in Greek literature, and probably at Tarsus, that place being celebrated for its schools of learning and eloquence, and his proficiency is shown by quotations made in his more advanced years from several Greek poets.

21. From Tarsus he removed to Jerusalem, where he studied the law and Jewish traditions under Gamaliel, a celebrated teacher of that day. He appears to have been a person of great natural abilities, quick apprehension, strong passions, and firm resolution.

22. He was also blameless in his life, strictly faithful to the dictates of his conscience, according to the knowledge which he possessed; this is evident from his appeals to the Jews, and from the great satisfaction he expresses, on a serious comparison and review of his former and latter conduct. Acts xxiii, 1; xxvi, 4, 5; Phil. iii, 6; 1 Tim. i, 13.

23. He completed his education by acquiring the art of tent-making, in accordance with the practice of the Jews, among whom it was customary to teach youth of every grade some mechanical employment, by which, in case of necessity, they might maintain themselves without being burdensome to others.

24. For some time after the death of Christ, and while the apostles were preaching Jesus and the resurrection with much boldness and success, in Jerusalem, Saul was a bitter enemy to them and their converts, and one of their most furious persecutors. He shared the sin of the murder of the proto-martyr Stephen, holding the outer garments of the cruel assailants, and consenting to his death.

25. After this, as if become the more furious by the sight of blood, he seeks the office of traveling inquisitor, journeying to the neighboring cities to discover, arrest, and condemn to death, all who confessed faith in the crucified Jesus of Nazareth. It was on such a journey to Damascus that his miraculous conversion took place, Acts ix; from this hour he becomes one of the most zealous, self-sacrificing, faithful, and successful ministers of the same Jesus whom he had thus persecuted.

26. His history, which occupies much the greater part of the Acts of the Apostles, ends with the release of the apostle from his two years' imprisonment at Rome, A. D. 63. We have no authentic particulars of the few remaining days of his life. It seems probable, however, that immediately after he recovered his liberty he went to Jerusalem, and that afterward he traveled through Asia Minor, Crete, Macedonia, and Greece, confirming his converts, and regulating the affairs of the different churches which he had planted in these countries. Whether, at this time, he preached

the gospel in Spain, as some have supposed, is very uncertain.

27. It was the unanimous tradition of the ancient church, that St. Paul returned to Rome, that he underwent a second imprisonment there, and at last was put to death on occasion of a dreadful fire which happened at Rome in the time of Nero. It was generally believed that the emperor himself was the author of that fire; but to remove the odium from himself, he chose to attribute it to the Christians, and to give some color to that unjust imputation, he persecuted them with the utmost cruelty.

28. In this persecution, St. Peter and St. Paul are said to have suffered martyrdom, probably A. D. 66; and, if we may credit Servius, a writer of the fifth century, the former was crucified, the latter beheaded.

29. "All the writings of St. Paul," says a modern divine, "bespeak him to have been a man of most exalted genius, and the strongest abilities. His composition is peculiarly nervous and animated. He possessed a fervid conception, a quick apprehension, and an immensely ample and liberal heart. Inheriting from nature distinguished powers, he carried the culture and improvement of them to the most exalted height to which human learning could push them.

30. "He was an excellent scholar, an acute reasoner, a great orator, a most instructive and spirited writer. Longinus, a Grecian critic of the finest taste and discernment, classes the apostle Paul among the most celebrated orators

of Greece. His speeches in the Acts of the Apostles are worthy of the Roman senate. They breathe a generous fire and fervor, are animated with a divine spirit of liberty and truth, abound with instances of as fine address as any of the most celebrated orations of Demosthenes or Cicero can boast; and his answers, when at the bar, to the questions proposed to him by the court, have a politeness and a greatness which nothing in antiquity ever exceeded.

31. "A person possessed of natural abilities so signal, of literary acquirements so extensive, of an activity and spirit so enterprising, of an integrity and probity so inviolate, the wisdom of God judged a fit instrument to employ in displaying the banners and spreading the triumphs of Christianity among mankind.

32. "A negligent greatness, if we may so express it, appears in his writings. Full of the dignity of his subject, a torrent of sacred eloquence bursts forth and bears down everything before it with irresistible rapidity. He stays not to arrange and harmonize his words and periods, but rushes on as his vast ideas transport him, borne away by the sublimity of his theme. No person ever yet repented consulting the pages of St. Paul. They are, as has been justly stated, 'a golden mine, in which the diligent workman, the deeper he digs, the more he will discover; the further he examines, the more he will find!'"

CHAPTER IV.

ROMANS—CORINTHIANS—GALATIANS—EPHE-
SIANS.

1. **THE Epistles of Paul.** The exertions of St. Paul in the cause of Christianity were not confined to personal instruction. He watched with paternal care over the churches which he had founded, and was always ready to strengthen the faith and regulate the conduct of his converts, by such directions and counsels as their circumstances might require: for this purpose he wrote fourteen epistles to churches or individuals, which are still extant, and form an important part of our canon.

2. **The Epistle to the Romans.** This epistle, the fifth in the order of time, is placed first of all the apostolical letters, as being the longest and most comprehensive of all the epistles, or out of respect to the city of Rome, at that time the mistress of the world.

3. Much unsatisfactory discussion has taken place in reference to the first establishment of the church in this city: some pretending, without the least probable reason, that St. Peter was the founder; others, that it was formed under the joint labors of Peter and Paul. If either of these had been particularly interested in the first preaching of the gospel in Rome, it would, without doubt, have been

alluded to, in this epistle, but there is no such intimation to be found in it.

4. The most reasonable, and probably the true, opinion is, that the church was founded by some of the "strangers of Rome, Jews and proselytes," who heard Peter preach at Jerusalem on the day of Pentecost, and on their return home preached the gospel of the kingdom to others, and thus originated the first Christian church in Rome.

5. The epistle was written from Corinth, whither Aquila and Priscilla had come from Rome, on account, very probably, of the decree of banishment issued by the emperor Claudius against the Jews. Acts xviii, 2. Interested in the church by their statements, his soul burns within him to visit them, but this being at that time impossible, he sends this most instructive letter by Phebe, a pious Christian woman, then about to return to Rome.

6. As the church of Rome was composed partly of heathens who had embraced the gospel, and partly of Jews, who, with many remaining prejudices, believed on Jesus as the Messiah; and as discussions had arisen between them, on questions of priority and superior privilege, he wrote this letter to allay these contentions and to strengthen the faith of the Roman Christians against the insinuations of false teachers, being apprehensive lest his involuntary absence from Rome should be turned by the latter to the prejudice of the gospel.

7. It was probably written A. D. 57 or 58.

Macknight characterizes this epistle as "a writing, which for sublimity and truth of sentiment, for brevity and strength of expression, for regularity in its structure, but, above all, for the unspeakable importance of the discoveries which it contains, stands unrivaled by any mere human composition."

8. The Epistle to the Corinthians. The church in Corinth was founded by St. Paul, who resided here a year and six months, between the years 51 and 53. Soon after Paul left Corinth the peace of this church was disturbed by the entering in of false teachers, and by unhappy dissensions among the converts, some boasting that they were the followers of Paul, others that they were the followers of Apollos; and, also, by the improper and even criminal courses of some who had professed Christianity, but still held to many of their former heathen notions.

9. While Paul was laboring in Ephesus he received information, from some of the members of the household of Chloe, concerning these disorders—that there were schisms and divisions, notorious scandals; as the prevalence of impurity, incests, covetousness, lawsuits, &c.; idolatrous communion, want of decorum in the house of God, profanation of the Lord's supper, and doubts concerning the resurrection. The church also sent a letter to Paul, seeking advice in reference to marriage, things offered to idols, spiritual gifts, prophesying, and charitable collections.

10. Clearly and satisfactorily does the apostle treat all these topics in the first epistle, exhibiting the utmost patience and tenderness, and yet speaking with the decision of inspiration.

11. It was written about A. D. 57.

12. From Ephesus Paul went to Troas, situated on the shore of the Ægean Sea, expecting to meet Titus, and learn the success of his late visit to Corinth, in allaying dissension, and removing sinful practices. Not meeting with him here, Paul proceeded to Macedonia, where he found Titus, and received the desired intelligence. Probably from Philippi, in this country, the apostle wrote his second letter, which was sent on the return of Titus. This was probably a year after the first was written.

13. That letter had been productive of happy effects on the part of some, but others had ridiculed and opposed it; accusing him of levity of character, in promising to come to them at an early period, and not fulfilling his word; with pride and tyranny, in the power he exercised over the churches; with arrogance and vain-glory, and with being contemptible in his personal appearance.

14. These opinions the apostle meets by giving the reason for his delaying his visit to Corinth, showing that his sentence against the incestuous person was not severe and tyrannical, but necessary and pious—showing the great success of his ministry, and the extraordinary and divine manifestations that had been made

to him, and the sacrifices he had cheerfully made through his love for Jesus, and for souls; apologizing for his personal inferiority, but magnifying his office, and stirring them up to lead a holy life, avoiding communion with idolaters.

15. "The most remarkable characteristic in the epistle is, the confidence of this apostle in the goodness of his cause, and in the power of God to bear him out in it. Opposed as he then was by a powerful and sagacious party, whose authority, reputation, and interest were deeply concerned, and who were ready to seize on everything that could discredit him, it is wonderful to hear him insist so firmly upon his apostolical authority, and so unreservedly appeal to the miraculous powers which he had exercised and conferred at Corinth.

16. "So far from shrinking from the contest, as afraid of some discovery being made unfavorable to himself, or to the common cause, he, with great modesty and meekness, indeed, but with equal boldness and decision, expressly declares that his opposers and despisers were the ministers of Satan, and menaces them with miraculous judgments, when as many of their deluded hearers had been brought to repentance, and re-established in the faith, as proper means could in a reasonable time effect. It is inconceivable that a stronger internal testimony, not only of integrity, but of divine inspiration, can exist. Had there been anything of imposture among the Christians, it was next to impossi-

ble but such a conduct must have occasioned a disclosure of it."

17. The Epistle to the Galatians. The gospel was early preached in the province of Galatia, by St. Paul, and churches established. In the Acts of the Apostles we learn that he visited this country more than once; the first time about the year 50, (Acts xvi, 6,) and the second, about the year 54 or 55.

18. Probably some time between these two visits, at the end of 52, or beginning of 53, the epistle was written from Corinth, and not from Rome, as the subscription, which is undoubtedly spurious, affirms; for St. Paul's first journey to Rome did not take place until at least ten years after the conversion of the Galatians.

19. Judaizing teachers, soon after Paul's departure, crept into these churches, composed of Jewish and Gentile converts to Christianity, who still felt, in some degree, their national prejudices toward each other. These teachers roused the circumcised portion of the church against the uncircumcised, denying the authority of Paul, insisting upon the ceremonial law as still binding upon all, Gentile as well as Jew, as if the gospel of Jesus Christ alone were not sufficient to justify and save them. Some had been carried away by these doctrines, and had already submitted to circumcision.

20. Such were the circumstances that occasioned St. Paul to write this epistle with his own hand, contrary to his usual practice of dictating his letters to an amanuensis. He

asserts his apostolical character and authority. He repeats his views of the terms of salvation, to confirm the Galatian churches in the faith of Christ, especially with respect to the important point of justification by faith alone; exposing the errors which had been disseminated among them, by demonstrating to them the true nature and use of the moral and ceremonial law, and reviving again the principles of Christianity which he had taught when he first preached the gospel to them.

21. The Epistle to the Ephesians. The Church at Ephesus, also, was first established by St. Paul, about A. D. 54; at which time he reasoned with the Jews, in their synagogue, three months, but being called away to keep a feast at Jerusalem, he promised an early return. Acts xviii, 19-21.

22. Early the following year he came to Ephesus again, and preached the word with so much success, that a church, chiefly composed of Gentile converts, was gathered. The apostle remained with them about three years, and a year after, returning from Macedonia to Jerusalem, he sent for the elders of the Ephesian church to meet him at Miletus. There he took an affectionate leave of them, as one that should see them no more; appealing to them with what fidelity he had discharged his ministry among them, and exhorting them to "take heed unto themselves and unto the flock" committed to their care, lest they should be corrupted by seducing teachers who would arise among

them and attempt to seduce them from the truth.

23. The subscription to this epistle states, that it was written from Rome, and sent to the Ephesians by Tychicus, who was also the bearer of the Epistle to the Colossians, the similarity of which, in style and subject, shows that it was written at the same time. It is evident that this epistle was written during St. Paul's first imprisonment at Rome, from its allusion to his confinement, chap. iii, 1 ; iv, 1 ; vi, 20 ; and as he does not express any hope of a speedy release, which he does in his other epistles sent from this city, it is probable that it was written during the early part of his imprisonment, soon after he arrived at Rome, about A. D. 61.

24. As St. Paul was, in a peculiar manner, the apostle of the Gentiles, and was now a prisoner in Rome, in consequence of his having provoked the Jews, by asserting that the observance of the Mosaic law was not necessary to obtain the favor of God, he was apprehensive lest advantage should be taken of his confinement to unsettle the minds of his Ephesian converts, who were almost wholly Gentiles. Hearing, however, that they stood firm in the faith of Christ, he wrote this epistle in order to establish them in that faith, and to give them more exalted views of the love of God, and of the excellence and dignity of Christ ; and at the same time to fortify their minds against the scandal of the cross.

25. With this view he shows them that they were saved by grace ; and that however wretched they once were, now they had equal privileges with the Jews. He encourages them to persevere, by declaring with what steadfastness he suffered for the truth, and with what earnestness he prayed for their establishment and continuance in it ; and urging them to walk worthy of their high profession, and faithfully to perform the common and special duties of religion.

26. The style of this epistle is exceedingly animated, he being overjoyed at the happy intelligence of the faith and holiness of the church at Ephesus. "No real Christian," says Dr. Macknight, "can read the doctrinal part of the Epistle to the Ephesians, without being impressed and roused by it, as by the sound of a trumpet."

CHAPTER V.

PHILIPPIANS—COLOSSIANS—THESSALONIANS —TIMOTHY.

1. THIS epistle was written by St. Paul from Rome, during his imprisonment, as is manifest from various allusions contained in the epistle itself, chapter i, 7, 13 ; iv, 22.

2. It was written, probably, toward the end of his confinement, as he meditates sending away his confidential assistant and son in the gospel ; and also speaks of an early visit to Philippi, chapter ii, 19-26.

3. This is a peculiarly gratifying and interesting epistle. Philippi was the first city in Europe in which Paul preached, and here the first European church was formed. This church seems to have remained peculiarly steadfast in the apostle's doctrine and discipline, and was not dishonored by the controversies and irregularities of the other churches.

4. Hence the epistle is, as Horne observes, the only one of St. Paul's letters to the churches in which not one censure is expressed or implied against any of its members; but, on the contrary, sentiments of unqualified commendation and confidence pervade every part of the epistle. Its style is singularly animated, affectionate, and pleasing.

5. "It moreover appears that the church at Philippi had on all occasions manifested the most affectionate and generous interest in the apostle's welfare and comfort. When the gospel was first preached in Macedonia, no other church except that of Philippi contributed to his support. Although Thessalonica was the chief city of the province, yet when the apostle was there, the considerate Philippians twice sent him money, lest the success of the great cause in which they felt so much interest might be hindered, by his becoming burdensome to the Thessalonians, chapter iv, 15, 16. They did the same when he was at the wealthy city of Corinth, and, 'to cut off occasion from them that desired occasion,' declined to accept the wages of his labor from the church there. And now,

when the kind-hearted Philippians heard or feared that their venerated teacher, in imprisonment at Rome, needed assistance, they hastened to send to him Epaphroditus, one of their pastors, with supplies of money. On his return home, Paul sent by him this letter, in which he gratefully acknowledges their kindness to him.

6. "From the manner in which he expresses himself, we learn, with some surprise, that he had really been in circumstances of considerable want at Rome ; but this may be easily accounted for, by the recollection, that not having been the instrument of the conversion of the Romans, he did not think himself entitled to receive his support from them ; while in most of the other churches there were factions opposed to him, and from such churches it was his rule not to accept assistance.

7. "We may also consider that his situation at Rome, as a prisoner, probably precluded him from deriving much advantage from his trade. Under this concurrence of circumstances, it so happened that the church at Philippi was the only one to which the apostle could concede the privilege and honor of ministering to his wants."

8. The Epistle to the Colossians. The town of Colossæ lay in the southern part of Phrygia, near to Laodicea and Hieropolis, which are mentioned together in chapter iv, 13.

9. Though Paul traveled through Phrygia, as recorded in the Acts of the Apostles, we

have no account of his founding a church in this town; on the other hand, from an intimation given in the epistle, that they had "not seen his face in the flesh," it is probable that this church was founded by some other person.

10. It is not improbable that Epaphras, mentioned in chapter i, 7, was one of the earliest teachers, if not the founder. It appears from Acts xix, 10, that during Paul's residence at Ephesus, many, both Jews and Greeks, came from various parts of Asia to hear the gospel; and Michaelis supposes that several Colossians, and especially Philemon, may have been of this number. He also adds, "As St. Paul subjoins the name of Timothy to his own, (chap. i, 1,) it is not improbable that Timothy had taught Christianity at Colossæ. Throughout the whole of the first chapter St. Paul speaks in their joint names, and uses the plural 'we,' except where the subject relates to his own imprisonment, and when Timothy therefore could not be included."

11. There is a remarkable similarity between this epistle and that to the Ephesians; so much so, that the above writer remarks: "Whoever would understand these epistles must read them together; for the one is in most places a commentary upon the other; the meaning of single passages in one epistle, which alone might be variously interpreted, being determined in parallel passages in the other epistle."

12. It seems probable that the two epistles

were written nearly at the same time. This is further confirmed by the subscription, from which it appears that this, as well as the Epistle to the Ephesians, was sent from Rome to Asia Minor, by the hand of Tychicus. From the present epistle we also learn that Onesimus was with him; and consequently that the Epistle to Philemon was dispatched at the same time.

13. The occasion of the epistle was the coming of Epaphras, who had been delegated by the church to visit the imprisoned apostle, and, laying before him their difficulties, seek his advice. These troubles arose from the presence of Judaizing and semi-pagan teachers, who introduced, in connection with a partial view of Christianity, the ceremonial law, or numerous pagan superstitions, and thus undervalued the gospel as the only and entirely sufficient means of salvation. These difficulties are all patiently considered and clearly answered by the apostle in his letter.

14. The Epistle to the Thessalonians. A Christian church was first established in Thessalonica by St. Paul, about A. D. 50. A most interesting account of the introduction of the gospel into this city is given in the Acts of the Apostles, chapter xvii.

15. The church was composed of Jewish and Gentile converts, the latter being the most numerous. The unbelieving Jews, however, having stirred up a persecution against him and his company, they were forced to flee to Beræa,

and thence to Athens, from which city he proceeded to Corinth.

16. Prevented from visiting them again as he intended, he sent Silas and Timothy in his stead, and, on their return to him from Macedonia, he wrote his first epistle to them, A. D. 52, from Corinth, and not from Athens, as the spurious subscription of the epistle imports.

17. The letter was occasioned by the favorable and comforting reports received from them by Timothy, of their steadfastness in the faith. He writes to confirm them in their faithfulness, lest they might be turned aside by the persecutions of the unbelieving Jews, and also to excite them to a holy deportment, becoming their high and holy calling.

18. The second epistle was evidently written soon after the first, and from the same place; for Silvanus or Silas, and Timotheus, were still with him when it was written—both their names being joined to Paul's in their inscription of this, as of the former epistle, and both of them left him on his departure from Corinth. Acts xviii, 18.

19. It appears to have been occasioned by the intelligence brought back by the person who had borne the former epistle to Thessalonica, that the Thessalonians had so far mistaken a passage in that letter, as to apprehend him to intimate that the second coming of Christ, and the end of the world, were close at hand; in consequence of which they became anxious and alarmed, laying aside their secular business,

as incompatible with suitable preparation for that important and awful event.

20. After again commending their faith and charity, he proceeds to rectify their mistakes, informing them that very remarkable events must transpire before that day—even a general apostasy in the church, from which he thanks God, in their behalf, that they have escaped, and exhorts them to watchfulness and faithfulness, as the most secure preparation against the great day of the Lord.

21. The Epistles of Timothy. Timothy was a convert and favorite disciple of St. Paul. He was a native of Lystra, in Lycaonia; his father was a Gentile, but his mother, whose name was Eunice, was a Jewess, and educated her son with great care in her own religion.

22. St. Paul styles him, in his first letter to him, “his own son in the faith.” It is probable that his conversion, and that of Eunice, his mother, and Lois, his grandmother, took place when St. Paul preached at Lystra, A. D. 46.

23. Upon St. Paul's leaving Lystra, in the course of his second apostolical journey, he was induced to take Timothy with him, on account of his excellent character, and the zeal which, young as he was, he had already shown in the cause of Christianity; but before they set out St. Paul caused him to be circumcised, not as necessary to his salvation, but to avoid giving offense to the Jews, he being a Jew in the maternal line.

24. Timothy was regularly appointed to the

ministerial office by the laying on of hands of St. Paul, together with other ministers then assembled. From this time he acted as a minister of the gospel, generally attending on St. Paul, but sometimes employed by him in other places; he was very diligent and useful, and is always mentioned with great esteem and affection by St. Paul, who joins his name with his own in the inscription of six of his epistles.

25. Ecclesiastical history informs us that Timothy became bishop of Ephesus, and suffered martyrdom in that city, some years after the death of St. Paul.

26. It is difficult to determine the date of the first epistle, although the most probable opinion is, that it was about A. D. 64. Timothy having been left at Ephesus, to regulate the affairs of the church in that city, St. Paul wrote this epistle chiefly to instruct him in the choice of proper officers in the church, as well as in the exercise of a regular ministry.

27. Another and very important part of the apostle's design was, to caution this young evangelist against the influence of those false teachers, who, by their nice distinctions and endless controversies, had corrupted the purity and simplicity of the gospel; to press upon him, in all his preaching, a constant regard to the interests of practical religion; and to animate him to the greatest diligence, fidelity, and zeal, in the discharge of his office.

28. It is evident that Paul was a prisoner when he wrote the second epistle; and proba-

bly it was during his second imprisonment at Rome, and near the end of his life, about A. D. 65. The immediate design of Paul in writing this epistle to Timothy, was to apprise him of the circumstances that had befallen him during his second imprisonment at Rome, and to request him to come to him before the ensuing winter.

29. Being uncertain whether he should live so long, he gives him in this letter a variety of advices, charges, and encouragements, for the faithful discharge of his ministerial functions, with the solemnity and affection of a dying parent.

30. "As this epistle was written to St. Paul's most intimate friend, under the miseries of a jail, and the near prospect of death, and was not by him designed for the use of others, it may serve to exhibit the temper and character of the apostle, and to convince us that he was no deceiver, but sincerely believed the doctrines which he preached. 'This excellent writing, therefore, will be read by the disciples of Christ, to the end of the world, with the highest satisfaction. And the impression which it must have on their minds will often be recollected by them with the greatest effect, for the confirmation of their faith in the gospel, and their consolation under all the evils which their adherence to the gospel may bring upon them.'"

31. "Imagine," says Dr. Benson, "a pious father, under sentence of death for his piety and benevolence to mankind, writing to a duti-

ful and affectionate son, that he might see and embrace him again before he left the world ; particularly that he might leave with him his dying commands, and charge him to live and suffer as he had done—and you will have the frame of the apostle's mind during the writing of the whole epistle.”

CHAPTER VI.

TITUS—PHILEMON—HEBREWS.

1. THE Epistle to Titus. The name of this disciple, and probable convert of St. Paul, does not occur in the Acts of the Apostles. The few particulars which are known of him are collected from the epistles of St. Paul.

2. From these we learn that he was a Greek, but it is not recorded to what city he belonged. St. Paul styles him “his own son according to the common faith,” from which it is inferred that he was converted through his instrumentality, but when is not known.

3. He is first mentioned as going from Antioch to the council at Jerusalem, A. D. 49 ; and, upon that occasion, St. Paul says, he would not allow him to be circumcised, as he was born of Gentile parents. He probably accompanied St. Paul in his second apostolical journey, and from that time he seems to have been constantly employed by him in the propagation of the gospel.

4. St. Paul sent him from Ephesus with his First Epistle to the Corinthians, and with a commission to inquire into the state of the church at Corinth; and send him thither again from Macedonia with his second epistle, and to forward the collections for the saints in Judea. From this time we hear nothing of Titus till he was left by St. Paul in Crete, after his first imprisonment at Rome, to "set in order the things that were wanting, and to ordain elders in every city."

5. It is probable that he went thence to join St. Paul at Nicopolis, that they went together to Crete, to visit the churches there, and thence to Rome.

6. During St. Paul's second imprisonment at Rome, Titus went into Dalmatia; and after the apostle's death he is said to have returned to Crete; and to have died there in the ninety-fourth year of his age.

7. Probably about A. D. 64, after Paul's liberation from his first imprisonment, and while Titus was preaching in the Island of Crete, this letter was sent to him by his father in the gospel.

8. It was intended to assist him, by proper counsels and exhortations, in his responsible office as a presiding minister, settling and arranging the several churches on the island; giving him also particular instructions concerning his behavior toward the Judaizing teachers, who endeavored to prevent the faith, and disturb the peace of the Christian church.

9. The Epistle to Philemon. Philemon was a wealthy Christian of Colossæ, whose slave, Onesimus, having fled from him to Rome, was converted by the preaching of St. Paul, and sent back to his master with the admirable letter that forms the Epistle to Philemon.

10. Very little is known definitely of Philemon, further than that he was a Gentile convert, converted under the ministry of Paul, on a visit to Ephesus, or under some one of Paul's assistants sent from Ephesus to Colossæ, to preach the gospel there.

11. The letter was probably written during the apostle's first imprisonment, near his release, A. D. 62 or 63, and was sent, together with the Epistles to the Ephesians and Colossians, by Tychicus and Onesimus.

12. Whether Philemon pardoned or punished Onesimus, is a circumstance concerning which we have no information. From the earnestness with which the apostle solicited his pardon, and from the generosity and goodness of Philemon's disposition, it is conjectured that he not only pardoned Onesimus, but even gave him his freedom, in compliance with the apostle's expressed confidence, "that he would do more than he had asked." The primitive Christians preserving this epistle, and placing it in the canon, is an additional evidence of this.

13. "The whole of this epistle is indeed a most beautiful composition. Such deference and respect for Philemon, such affection and

concern for Onesimus, such distant but just insinuation, such a genteel and fine address pervade the whole, that this alone might be sufficient to convince us that Paul was not unacquainted with the world, and was not that weak and visionary enthusiast which the enemies of revelation have sometimes represented him to be.

14. "It is indeed impossible to peruse this admirable epistle without being touched with the delicacy of sentiment and the masterly address that appear in every part of it. We see here, in a most striking light, how perfectly consistent true politeness is, not only with all the warmth and sincerity of the friend, but even with the dignity of the Christian, and the apostle. Every word has its force and propriety. With what dignity and authority does Paul entreat, though a prisoner! With what condescension and humility does he command, though an apostle! And if this letter were to be considered in no other point of view than as a mere human composition, it must be allowed to be a master-piece of its kind."

15. The Epistle to the Hebrews. Concerning no book in the New Testament has there been more controversy than about this epistle—whether it is genuine? in what language it was written? by whom? where and to whom it was written?—these are questions that have caused Biblical scholars no small amount of investigation.

16. The absence of the usual apostolical in-

roduction has led some to question whether this be an epistle, or a treatise upon the subjects to which it refers. But the characteristics of an epistle are evidently seen in it. Not only does the second person plural, ye, continually occur in it, but there are allusions to particular circumstances, (chap. v, 11 ; vi, 9, &c.,) and the whole concludes with the promise of a visit, and with various salutations.

17. With respect to the language—nearly all modern writers on the subject seem to agree that it was originally written in Greek, as we now have it, although it was an ancient opinion that it was originally composed in Hebrew, and translated into Greek, by either Luke or Barnabas.

18. Different writers have ascribed this epistle to Barnabas, Luke, Silas, Apollos, or Clement of Rome ; objecting to St. Paul as the author, from the fact that his name is not mentioned, and that the style is different from the other epistle. But these opinions have been met by such critics as Horne and Professor Stewart, with overwhelming testimonies on the other side of the question ; most satisfactorily proving that the Epistle to the Hebrews was written by St Paul, and that there can be scarcely a possibility that it could have been written by any one else.

19. Intimations contained in the epistle give evidence that it was written toward the end of his first imprisonment at Rome, or before he left Italy after his release. It could not possi-

bly have been written after the destruction of the Jewish temple, and the cessation of its ordinances.

20. There has been some difference of opinion with regard to the "Hebrews" to whom this epistle is addressed. Some suppose it denotes those Jews, who from persecution, or forewarned of the approaching destruction of Jerusalem, had left that city, and were scattered throughout Asia Minor. But there seems a greater probability in the more ancient opinion, held also by many of the modern critics, that this epistle was intended for the use of the Jewish converts in Palestine, who were called Hebrews, to distinguish them from Jews in foreign countries, who were styled Hellenists and Grecians.

21. The object of the writer manifestly is, to cheer and reassure them under the discouragements which they sustained, and the threats, reproaches, and persecutions, to which they were exposed from the unbelieving Jews.

22. "The Epistle to the Hebrews," Dr. Hales observes, "is a masterly supplement to the Epistles to the Romans and Galatians, and also a luminous commentary on them, showing that all the legal dispensation was originally designed to be superseded by the new and better covenant of the Christian dispensation, in a connected chain of argument, evincing the profoundest knowledge of both.

23. "The natural excellence of this epistle, as connecting the Old Testament and the New

in the most convincing and instructive manner, and elucidating both more fully than any other epistle, or perhaps than all of them, places its divine inspiration beyond all doubt.

24. "We here find the great doctrines which are set forth in other parts of the New Testament, stated, proved, and applied to practical purposes, in the most impressive manner."

CHAPTER VII

ST. JAMES AND HIS EPISTLE.

1. **ST. JAMES** and his Epistle. James, the author of the epistle bearing his name, was surnamed the Less, partly to distinguish him from the other James, the son of Zebedee, and brother of the apostle John, who was executed at Jerusalem by Herod Agrippa, and probably, also, because he was lower in stature.

2. He was the son of Alpheus, and is likewise called the brother, or near relation, of our Lord. That he was an apostle, is evident from several passages in the New Testament, though it does not appear when his designation to this office took place, nor are any particulars recorded of him in the Gospels.

3. In the Acts, and in St. Paul's Epistles, he is several times mentioned with great distinction. He seems to have been appointed by the other apostles, probably soon after the martyrdom of St. Stephen, to reside at Jerusalem, and to

superintend the affairs of the church there, while the rest of the apostles traveled in other countries. His near relation to our Lord was probably the reason of his being selected to this honorable office, the duties of which he discharged with such inflexible integrity and holy zeal, that he obtained the appellation of James the Just.

4. He presided in the important council that met in Jerusalem, for the purpose of settling the question whether it was necessary that Gentile converts should be circumcised, and pronounced the decision of the apostles in a most clear and dignified manner.

5. According to Hegesippus, an ecclesiastical historian of the second century, his life was violently terminated by martyrdom. Having made a public declaration of his faith in Christ, the scribes and Pharisees excited a tumult among the Jews, which began at the temple; or at least they availed themselves of a general disturbance, however it might have originated, and demanded of James a public and explicit declaration of his sentiments concerning the character of Christ.

6. The apostle, standing on an eminence or battlement of the temple, whence he could be heard by the assembled multitude, avowed his faith, and maintained his opinion that Jesus was the Messiah. The Jews were exasperated, and precipitated him from the temple, and, as he was not killed by the fall, they began to cast stones at him. The holy apostle, kneeling down,

prayed to God to forgive his murderers, one of whom, at length, struck him with a long pole, which terminated his life, about the time of the passover, A. D. 62.

7. The epistle is generally believed to have been written a short time before the death of St. James.

8. Bishop Tomline considers that the immediate design of the epistle was to animate the Jewish Christians to support, with fortitude and patience, any sufferings to which they might be exposed, and to enforce the genuine doctrines and practices of the gospel, in opposition to the errors and vices that prevailed among them.

9. The principal source of these errors and vices was a misinterpretation of St. Paul's doctrine of justification by faith without the works of the law, that is, as the apostle meant it, without the observance of the rites and ceremonies of the Mosaic dispensation; but hence, some had most unwarrantably inferred, that moral duties were not essential to salvation, and had therefore abandoned themselves to every species of licentiousness and profligacy.

10. All this the apostle rebukes with just severity; and enforces, at the peril of divine judgments, the strictest morality and purity. He intimates the approaching destruction of Jerusalem, and closes with exhortations to patience, devotion, and an anxious care for the salvation of others.

11. "This epistle is one of the most instructive in the New Testament. Its style possesses

all that beautiful and elegant simplicity which so eminently characterizes the sacred writers. Having been written with the design of refuting particular errors, which had been introduced among the Jewish Christians, it is not so replete with the peculiar doctrines of Christianity as the epistles of St. Paul, or, indeed, as the other apostolical epistles; but it contains an admirable summary of those practical duties which are incumbent on all believers, and which it enforces in a manner equally elegant and affectionate."

CHAPTER VIII.

PETER AND HIS EPISTLES.

1. **ST. PETER** and his Epistles. Peter, one of the twelve apostles, at first called Simon, and afterward surnamed Cephas, or Peter, signifying stone or rock, was the son of Jonas, or Jonah, and was born at Bethsaida, on the coast of the Sea of Galilee.

2. His brother Andrew, who had been a disciple of John the Baptist, and first became a follower of Jesus Christ, pursued jointly with him the occupation of fisherman on the sea. Andrew was present when John the Baptist pointed out Jesus to his disciples, and added, "Behold the Lamb of God that taketh away the sin of the world;" and meeting Simon shortly afterward, said, "We have found the Messiah,"

and then brought him to Jesus. From this time they became the companions, and afterward the apostles, of our Lord.

3. Peter, in connection with James and John, was honored with his master's peculiar intimacy; they three being alone present when the daughter of Jairus was raised to life, when he was transfigured on the mount, and during his agony in the garden. On various other occasions Peter received particular marks of his Master's confidence.

4. At the time of his call to the apostleship he was married, and seems to have removed in consequence from Bethsaida to Capernaum, where his wife's family resided. It appears also that when our Lord left Nazareth, and came and dwelt in Capernaum, he took up his occasional residence at Peter's house, whither the people resorted to him.

5. When Jesus, in private, asked his disciples, first, what opinion people entertained of him; next, what was their own opinion—"Simon Peter answered and said, Thou art the Christ, the Son of the living God." Having received this answer, Jesus declared Peter blessed on account of his faith; and in allusion to the signification of his name (meaning a stone) added: "Thou art Peter, and upon this rock I will build my church." Matt. xvi, 16, &c.

6. Some writers are of opinion that these things were spoken to St. Peter alone, for the purpose of conferring on him privileges and powers not granted to the rest of the apostles—a favorite

but groundless position of the Roman Catholics, who from it attempt to justify the monstrous assumptions of supremacy, both temporal and spiritual, of the pope of Rome; but others, with more reason, suppose, that though Jesus directed his discourse to St. Peter, it was intended for them all; and that the honors and powers granted to St. Peter, by name, were conferred on them all equally.

7. For no one will say that Christ's church was built upon St. Peter singly; it was built on the foundation of all the apostles and prophets, Jesus Christ himself being the chief cornerstone. As little can any one say that the power of binding and loosing was confined to St. Peter, seeing it was declared afterward to belong to all the apostles. Matt. xviii, 18; John xx, 23.

8. St. Peter likewise made his confession in answer to a question which Jesus put to all his apostles, which confession was certainly made in the name of the whole; and therefore what Jesus said to him in reply was designed for the whole without distinction; excepting this, which was peculiar to him—that he was to be the first, after the descent of the Holy Ghost, who should preach the gospel to the Jews, and then to the Gentiles; an honor which was conferred on St. Peter in the expression, “I will give thee the keys,” &c.

9. In the Gospel history of this apostle the distinguishing features of his character are very signally portrayed, and in a manner that en-

hances the credibility of the sacred historians, inasmuch as they have blended, without disguise, traits of precipitancy and presumption, with the honorable testimony which the narrative of facts affords to the sincerity of his attachment to Christ, and the fervor of his zeal in the cause of his blessed Master.

10. His presumption and self-confidence appear in his solemn pledge that he would never abandon his Master, and his weakness, in his subsequent denial of Christ; for though he followed him afar off to the high priest's palace, when the other disciples fled, yet while there he thrice disowned him, under circumstances peculiarly aggravating.

11. It does not appear that Peter followed Christ any further; probably remorse and shame prevented him from attending the crucifixion, as we find St. John did. On the day of his resurrection, after appearing to the women, the next person to whom our Lord showed himself was Peter. On another occasion, our Lord gave him an opportunity of thrice professing his love for him, and charged him to feed the flock of Christ with fidelity and tenderness.

12. Of the humility and piety of St. Peter, as well as of his noble and determined spirit, manifested in his fearless addresses before the enemies of the little church in Jerusalem, and his zealous labors and sufferings, a full account is given in the first chapters of the Acts of the Apostles.

13. We have no certain information respecting his final labors. He probably traveled and preached throughout Asia Minor, until at length, in the course of the year A. D. 63, he reached Rome, according to the general tradition of antiquity.

14. This was after Paul's departure from that city, being released from his first imprisonment, and during the reign of the emperor Nero. After preaching the gospel here for some time he was crucified, as it is said, according to his own request, with his head downward—not considering himself worthy of receiving his death in the same way as the blessed Master whom he had denied. Ancient tradition also asserts that his wife suffered martyrdom in this city a short time before him.

15. The Epistles of Peter. We are indebted to the apostle Peter for two epistles, which constitute a valuable part of the inspired writings.

16. It is supposed that these epistles were written to the Jewish Christians, scattered throughout Asia Minor, and afflicted in their dispersion, among whom he had labored.

17. The apostle, in these epistles, speaks of "the church which is at Babylon," as the place of his ministry at the time of writing the letters, and from this some have supposed that he did not go to Rome, but made Babylon, in Persia, the scene of his labors ; but the most probable opinion is, that the term Babylon is a figurative expression for Rome, and it is thought that

Peter and John gave to Rome the name of Babylon, figuratively to signify that it would resemble Babylon in its idolatry, and in its opposition to, and persecution of, the church of God; and that, like Babylon, it will be utterly destroyed.

18. The first epistle was written about A. D. 64. The design of this epistle is to comfort those persecuted Jewish Christians scattered in different directions, to support them under their afflictions and trials, and also to instruct them how to behave under persecution.

19. It likewise appears from the history of that time, that the Jews were then uneasy under the Roman yoke, and that the destruction of their polity was approaching. On this account the Christians are exhorted to honor the emperor, (Nero,) and the presidents whom he sent into the provinces, and to avoid all grounds of being suspected of sedition, or other crimes that would affect the peace and welfare of society.

20. And, finally, as their character and conduct were liable to be aspersed and misrepresented by their enemies, they are exhorted to lead a holy life, that they might stop the mouths of their enemies, put their calumniators to shame, and win over others to their religion by their holy and Christian conversation.

21. The second epistle was written soon after the first, and when St. Peter was near his death, as appears from chap. i, 14. Dr. Lardner thinks it not unlikely that soon after the apostle had sent away Silvanus with his first letter to the

Christians in Pontus, Galacia, Cappadocia, Asia Minor, and Bithynia, some persons came from those countries to Rome, (whither there was a frequent and general resort from all parts,) who brought him information concerning the state of religion among them.

22. These accounts induced him to write a second time, most probably at the beginning of A. D. 65, in order to strengthen in the faith the Christians among whom he had labored. The design of the apostle is to establish the Hebrew Christians in the truth and profession of the gospel; to caution them against false teachers, whose tenets and practices the writer largely describes; and to warn them to disregard those profane scoffers, who made, or should make, a mock of Christ's coming to judgment; which having asserted and described, he exhorts them to prepare for that event, by a holy and unblamable conversation.

CHAPTER IX.

EPISTLES OF JOHN—REVELATION—JUDE.

1. THE Epistles of St. John. Although the name of the apostle John is not prefixed to, or contained in, these epistles, they have been invariably, and with unquestionable correctness, ascribed to him from the very first ages.

2. The apostle's studied omission of his own name in the Gospel accounts for its being want-

ing in these books, and strengthens rather than impairs his claim to be the author of the epistles. The remarkable analogy of style and sentiment also offers most decisive evidence for the same conclusion.

3. Different opinions have been held as to the time when the epistles were written ; some believing they were written after the destruction of Jerusalem, and toward the end of the first century ; but the most probable opinion is, that they were written before this event, about A. D. 68 or 69.

4. It cannot be determined from whence, or to whom, the epistles were written—whether from Judea, Ephesus, or from Patmos.

5. The first book is usually styled, The General Epistle of St. John, but it bears no marks of the epistolary form ; it is not inscribed to any individual, begins without salutation, and ends without benediction. “It would seem,” says Bishop Horsley, “that this book hath, for no other reason, acquired the title of an epistle, but that, in the first formation of the canon of the New Testament, it was put into the same volume with the didactic writings of the apostles, which, with this single exception, are all in the epistolary form.”

6. It is indeed a didactic discourse upon the principles of Christianity, both in doctrine and practice ; and whether we consider the sublimity of its opening with the fundamental topics of God's perfections, man's depravity, and Christ's propitiation ; the perspicuity with which it pro-

pounds the deepest mysteries of our holy faith, and the evidence of the proof which it brings to confirm them; whether we consider the sanctity of its precepts, and the energy of argument with which they are persuaded and enforced, in the dignified simplicity of language in which both doctrine and precept are delivered; whether we regard the importance of the matter, the propriety of the style, or the general spirit of ardent piety and warm benevolence, united with a fervent zeal, which breathes throughout the whole composition, we shall find it in every respect worthy of the holy author to whom the constant tradition of the church ascribes it—"the disciple whom Jesus loved."

7. The design of this treatise is, to refute and to guard those Christians to whom he wrote against erroneous and licentious tenets, principles, and practices—such as the denial of the real deity and proper humanity of Christ, of the reality and efficacy of his sufferings and death, as an atoning sacrifice, and the assertion that believers, being saved by grace, were not required to obey the commandments of God.

8. These principles began to appear in the church of Christ even in the apostolic age, and were afterward maintained by the Cerinthians, and other heretics, who sprung up at the close of the first, and in the second century of the Christian era.

9. The second epistle is directed to a matron, who is not named, but only spoken of, as "the elect lady."

10. The matter of the second epistle is a short summary of what is contained in the first. The elect lady is commended for her virtuous and religious education of her children; and is exhorted to abide in the doctrine of Christ, to persevere in the truth, and carefully to avoid the delusions of false teachers. But chiefly the apostle beseeches this Christian matron to observe the great and indispensable commandment of Christian love and charity. This epistle was probably written about the same time as the first.

11. The Third Epistle of John is addressed to a converted Gentile, a respectable member of some Christian church, called Caius, or Gaius; but who he was is extremely uncertain, as there are three persons of this name mentioned in the New Testament.

12. (1.) Gaius of Corinth, whom Paul calls his "host, and the host of the whole church." 1 Cor. i, 14; Rom. xvi, 23. (2.) Gaius of Macedonia, who accompanied St. Paul, and spent some time with him at Ephesus. Acts xix, 29. (3.) Gaius of Derby, who also was a fellow-traveler of St. Paul. Acts xx, 4.

13. Modern critics suppose the person to whom this epistle was addressed was Gaius of Corinth, as hospitality was a leading feature of his character; and a hospitable temper, especially toward the ministers of the gospel, is strongly marked in the fifth, sixth, seventh, and eighth verses of this epistle.

14. The scope of this epistle is to commend

his steadfastness in the faith, and his general hospitality, especially toward the ministers of the word; to caution him against the ambitious and turbulent practices of Diotrophes, and to recommend Demetrius to his friendship: deferring what further he had to say to a personal interview.

15. The Revelation of St. John. In addition to his Gospel, and the three epistles, the apostle John was the author of the remarkable book bearing the above title, and closing the canon according to our version.

16. There is some considerable difference of opinion as to the time when the book was written, but the most probable and received opinion is, that St. John was banished into the desolate Island of Patmos, toward the end of Domitian's reign, by virtue of his edicts for persecuting the Christians, and that he had the revelation contained in the Apocalypse during his exile: this view is supported by many of the fathers. The death of Domitian occurred A. D. 96; the Christian exiles were then liberated, and St. John was permitted to return to Ephesus. Soon after this, the book of Revelation was published by the liberated apostle.

17. The occasion of writing the Apocalypse is sufficiently evident from the book itself. John, being in exile in Patmos, is favored with the appearance of the Lord Jesus Christ to him, and is repeatedly commanded to commit to writing the visions which he beheld.

18. The design of the book is twofold:

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First, generally to make known to the apostle "the things which are," that is, the then present state of the Christian churches in Asia; and, secondly, and principally, to reveal to him "the things which shall be hereafter," or the constitution and fates of the Christian church, through the several periods of propagation, corruption, and amendment, from its beginnings to its consummation in glory.

19. "The prophecy of the Revelation," says Daubez, "was designed as a standing monument of the church, to know what destinies attend it; and that when men should suffer for the name of Christ, they might here find some consolation both for themselves and for the church:—for themselves, by the prospect and certainty of a reward; for the church, by the testimony that Christ never forsakes it, but will conquer at last."

20. No book has been more commented upon, or has given rise to a greater variety of interpretations, than this, which has ever been accounted the most difficult portion of the New Testament. The figurative language in which the visions are delivered, the variety of symbols under which the events are presignified, the extent of the prophetic information, which appears to pervade all ages of the Christian church, afford little hope of its perfect understanding, till a further process of time shall have ripened more of the events foretold in it, and have afforded a broader scope for determining its whole signification.

21. The Epistle of Jude. Jude, or Judas, who was surnamed Thaddeus and Lebbeus, was the son of Alphæus and Mary, and brother of James the Less, and one of the twelve apostles.

22. We are not informed when or how he was called to the apostleship; and there is scarcely any mention of him in the New Testament, except in the different catalogues of the twelve apostles. The only particular incident related concerning St. Jude is to be found in John xiv, 21-23, where we read that he addressed the following question to his divine Master: "Lord! how is it that thou wilt manifest thyself unto us, and not unto the world?"

23. It is conjectured that after having received, in common with the other apostles, extraordinary gifts at the feast of Pentecost, he preached the gospel for some time in several parts of the land of Israel; and, as his life seems to have been prolonged, it is probable that he afterward left Judea, and went about preaching the word to Jews and Gentiles in other countries. Some have asserted that he was finally martyred in Persia, but there is no account of his travels or his death that can be relied upon.

24. The time when his epistle was written is uncertain: probably between A. D. 66 and 70. It seems to be the most probable opinion that this epistle was addressed to no one church in particular, but was a general letter to all believers.

25. The design of this epistle is to guard believers against the false teachers who had begun to insinuate themselves into the Christian church ; and to contend with the utmost earnestness for the true faith, against the dangerous opinions they promulgated, making religion to consist in a bare speculative belief, and an outward profession of the gospel. Canceling the obligations of morality and personal holiness, they taught their disciples to live in all manner of licentiousness, and at the same time flattered them with the hope of divine favor, and of obtaining eternal life. The vile characters of these seducers are shown, and their sentence is denounced. The true believer is exhorted to holiness of heart and life, and to diligent perseverance.

APPENDIX

TO

BIBLE SCHOLAR'S MANUAL.

MONEYS, WEIGHTS, AND MEASURES, OF THE SCRIPTURES.

THE several moneys, weights, and measures, mentioned by the sacred writers, were not all of Hebrew origin. Some of them were Greek, and others Roman, as these people in succession conquered the East; for with their government they introduced their coins and methods of policy. There is considerable difficulty in making accurate calculations respecting both coins and measures; and learned men differ in several particulars relating to them. The following tables have been prepared from the most judicious writers on the subject.

I. MONEY.

Copper Coin.

	£	s.	d.	gr.
1. Mite, Mark xii, 42, it weighed half a barley-corn, and was in value about three-eighths of a farthing English	0	0	0	0½
2. Farthing, or quadrans, two mites, or about three quarters of our farthing	0	0	0	0½
3. Assyrium, or ass, Matt. x, 29, the tenth part of a Roman penny, or about three farthings English.....	0	0	0	3

Silver Money.

1. Gerah, Exod. xxx, 13, about	0	0	1	2
2. Penny, denarius, or drachma, Matt. xx, 2, the fourth of a shekel.....	0	0	7	2
3. Bekah, Exod. xxxviii, 26, half a shekel	0	1	3	0
4. Shekel, Exod. xxx, 13, or silverling, Isa. vii, 23, or stater, Matt. xvii, 27, was stamped on one side with Aaron's rod, and on the other with the pot of manna.....	0	2	6	0
5. Maneh, mina, or pound, Luke xix, 13, fifty shekels.....	6	5	0	0
6. Talent, sixty manehs or pounds.....	375	0	0	0

Gold Money.

	£	s.	d.	qr
1. Shekel of gold, about fourteen times the value of silver.....	1	16	6	0
2. Talent of gold, 3000 shekels	5475	0	0	0

II. WEIGHTS.

	lbs.	oz.	dwt.	grs
1. Gerah, about.....	0	0	0	12
2. Bekah, ten gerahs.....	0	0	5	0
3. Shekel, two bekahs	0	0	10	0
4. Mina, sixty shekels.....	2	6	0	0
5. Talent, fifty minas	125	0	0	0

III. MEASURES.

Measures of Length.

	yds.	ft.	in.
1. Finger, Jer. lii, 21, the breadth of a man's thumb, about	0	0	0 $\frac{3}{4}$
2. Handbreadth, Exod. xxv, 25, four fingers.....	0	0	3 $\frac{3}{4}$
3. Span, Exod. xxviii, 16, three handbreadths.....	0	0	10 $\frac{1}{4}$
4. Cubit, Gen. vi, 15, two spans.....	0	1	3
5. Fathom, Acts xxvii, 28, four cubits.....	2	1	0
6. Reed, Ezek. xl, 3-5, nearly eleven feet, or.....	3	2	0
7. Line, Ezek. xl, 3, eighty cubits, or.....	46	2	0
8. Furlong, or stadium, Luke xxiv, 13, a Greek measure.....	232	0	0
9. Mile, Matt. v, 41, eight furlongs.....	1666	0	0
10. Sabbath day's journey, Acts i, 12, a mile : some say two miles.			

Liquid Measures.

	gals.	qts.	pts.
1. Log, Lev. xiv, 10, equal to six egg-shells full.....	0	0	0 $\frac{3}{4}$
2. Hin, Exod. xxix, 40	1	1	0
3. Bath, 1 Kings vii, 26, or firkin, John ii, 6, six hins	7	2	0
4. Cor, or homer, Ezek. xlv, 14, Isa. v, 10, the largest measure.....	75	0	0

Dry Measures.

	gals.	qts.	pts.
1. Pot, or sextarius, Mark vii, 4	0	0	1 $\frac{1}{4}$
2. Cab, 2 Kings vi, 25, or chenix, Rev. vi, 6, the measure of corn allowed to a slave for the food of a day	0	1	0
3. Omer, Exod. xvi, 36, or tenth-deal, ch. xxix, 40, about.....	0	1	1
4. Seah, Matt. xiii, 33, about	2	0	0
5. Ephah, or bath, Ezek. xlv, 11, about.....	6	0	0
6. Homer, Num. xi, 32 ; Hosea iii, 2.....	16	8	0

CHRONOLOGICAL ORDER OF THE BOOKS OF THE OLD TESTAMENT.

Names.	Authors	Dates in years before Christ.
Genesis	Moses.....	From 4004 to 1635.
Job	Do.	2180 or 2130.
Exodus	Do.	From 1635 to 1490.
Leviticus.....	Do.	1490.
Numbers	Do.	From 1490 to 1451.
Deuteronomy...	Do.	1451.
Joshua.....	Joshua.....	From 1451 to 1425.
Judges.....	Samuel.....	From 1425 to 1190.
Ruth.....	Do	From 1241 to 1231.
1 Samuel	{ Compiled by Samuel, Nathan, Gad, and others. }	From 1171 to 1055.
2 Samuel		From 1055 to 1015.
Psalms.....	David and others..	{ At various times. Those by David fr. 1000 to 1015.
Solomon's Song	Solomon.....	About 1010.
Proverbs	Do	About 1000.
Ecclesiastes ..	Do.	About 977.
1 Kings	{ Nathan, Gad, Ahijah, Iddo, Isaiah, & others. }	From 1015 to 896.
2 Kings.....		From 896 to 562.
1 Chronicles .. }	Ezra and others...	From 4004 to 536.
2 Chronicles .. }		
Ezra	Ezra	From 536 to 456.
Nehemiah	Nehemiah	From 455 to 420.
Esther	Ezra	From 521 to 495.

CHRONOLOGICAL ARRANGEMENT OF THE PSALMS.

Date.	Number.	Author.	Probable Occasion.	Connection.
A.M. B.C.				
2473 1531	88	Heman	Affliction of Israel in Egypt.	Exod. ii. 23, 24.
2514 1490	90	Moses	Shortening of man's life.	Num. xiv. 45.
2641 1063	9	David	Victory over Goliath.	1 Sam. xviii. 4.
2642 1062	11	Ditto	Advised to flee to the mountains.	— xix. 3.
—	59	Ditto	Saul's soldiers surrounding his house.	— 17.
—	56	Ditto	With the Philistines at Gath.	— xxi. 15.
—	34	Ditto	Leaving the city of Gath.	—
—	142	Ditto	In the cave of Adullam.	— xxi. 1.
—	17	Ditto	Priests murdered by Doeg.	— 17, 19.
—	52, 109, 35, 140	Ditto	Persecution by Doeg.	—
2643 1061	64, 31	Ditto	Persecution by Saul.	— xxi. 12.
—	54	Ditto	Treachery of the Ziphites.	— 23.
—	57, 58	Ditto	Refusal to kill Saul.	— xxi. 22.
—	63	Ditto	In the wilderness of Engedi.	—
2646 1058	141	Ditto	Driven out of Judæa.	— xxvii. 1.
2656 1048	139	Ditto	King of Israel.	2 Chron. xii. 40.
2662 1042	68	Ditto	First removal of the ark.	2 Sam. vi. 11.
—	24, 132, 105, 96, 106	Ditto	Second removal of the ark.	{ 1 Chron. xv. 4; xvi. 42.
—	2, 45, 22, 16, 118, 110	Ditto	Nathan's prophetic address.	— xvi. 37.
2664 1040	60, 108	Ditto	Conquest of Syria and Edom by Josab.	— xviii. 12.
2668 1036	30, 21	Ditto	War with the Ammonites and Syrians.	2 Sam. x. 19.
2670 1034	6, 51, 32, 38, 39, 40, 41, 103	Ditto	Adultery and murder of Uriah.	— xii. 13.
2683 1021	3	Ditto	Flight from Achish.	— xv. 29.
—	7	Ditto	The reproaches of Shimei.	— xvi. 14.

CHRONOLOGICAL ARRANGEMENT OF THE PSALMS. (Continued.)

Date.	Number.	Author.	Probable Occasion.	Connection.
A.M. 2983	B. C. 1021 { 42, 43, 55, 4, 5, 62, 143, } 144, 70, 71 }	David.....	Near Jordan, in the flight from Absalom.....	2 Sam. xvii. 29.
2986	18	Ditto.....	Conclusion of his wars.....	— xxii. 1, 51.
2987	1018	Ditto.....	Dedication of Araunah's threshing floor.....	1 Chro. xxi. 30.
2987	1017	Ditto.....	After his advice to Solomon.....	— xxviii. 10.
2989	1015	Ditto.....	Coronation of Solomon.....	— xxix. 19.
—	72	Ditto.....	A review of his past life.....	—
—	145	Ditto.....	—	—
—	{ 8, 12, 19, 23, 28, 29, 33, 61, } 65, 69, 86, 95, 101, 104, }	Ditto.....	Occasions and dates unknown.	—
3000	1004 { 120, 121, 122, 124, 131, 133 } 47, 97, 98, 99, 100 }	Solomon.....	Removal of the ark into the temple.....	2 Chro. v. 7, 13
—	135, 136	Ditto.....	Dedication of the temple.....	— vi. 3.
3074	930	Asaph.....	Asa's victory over Israel.....	— xvi. 6.
3108	896 { 82, 115, 46 } 78	Asaph & others.....	The reign of Jehoshaphat.....	— xx. 26.
3294	710 { 44 } 73, 75, 76	Hezekiah.....	The blasphemy of Rab-shakeh.....	2 Kings xix. 13.
—	74, 79, 83, 94	Asaph.....	Destruction of Sennacherib's army.....	— 19.
3416	596 { 137, 130, 80, 77, 37, 67, 49 } 53, 50, 10, 13, 14, 15, 25, }	Ditto.....	Burning of the temple at Jerusalem.....	Jer. xxxix. 10.
3416	588 { 26, 27, 36, 89, 92, 93, 123 } 102	Asaph, Ethan } and others }	During the Babylonian captivity.....	Dan. vii. 28.
3468	536 { 107, 87, 111, 112, 113, 114, } 116, 117, 125, 127, 128, 134 }	Daniel.....	Near the close of the captivity.....	— ix. 27.
3466	538 { 130, 85 } 120, 85	Sons of Korah.....	The decree of Cyrus for restoring the Jews.....	Ezra i. 4.
3468	536 { 84, 66 } 129	Various.....	The return of the Jews from captivity.....	— iii. 7.
—	535 { 138 } 129	Sons of Korah.....	Foundation of the second temple.....	— — 13.
3470	534 { 139 } 129	Ezra or Nehem.....	Opposition of the Samaritans.....	— iv. 24.
3485	519 { 48, 81, 146, 147, 148, 149, 150 } 1, 119	Haggai or Zech.....	Rebuilding of the temple.....	— vi. 13.
3489	515 { 1, 119 } 1, 119	Various.....	Dedication of the second temple.....	Zech. viii. 23.
3560	444 { 1, 119 } 1, 119	Ezra.....	Manual of devotion.....	Neh. xii. 2.

CHRONOLOGICAL ORDER OF THE PROPHETICAL BOOKS.

Name.	Before Christ.	Kings of Judah.	Kings of Israel.
Jonah,	Between 866 and 784.	Joah, Amaziah, or Azariah.	Jehu and Jehoahaz, or Joash & Jeroboam II.
Amos,	Between 810 and 725.	Uzziah, ch. i, 1.	Jeroboam II., ch. i, 1.
Hosea,	Between 810 and 725.	Uzziah, Jotham, Ahaz, Hezekiah.	Jeroboam II., ch. i, 1.
Isaiah,	Between 810 and 698.	Uzziah, Jotham, Ahaz, Hezekiah, and Manasseh.	Zechariah, Shalum, Menahem, Pekaiiah, Pekah, and Hosea.
Joel,	Between 810 & 680, or later.	Uzziah or Manasseh.	Ditto.
Micah,	Between 758 and 699.	Jotham, Ahaz, and Hezekiah, ch. i, 1.	Pekah and Hosea.
Nahum,	Between 720 and 698.	About the close of Hezekiah's reign.	
Zephaniah,	Between 640 and 609.	Josiah, ch. i, 1.	
Jeremiah,	Between 628 and 586.	Josiah.	
Habakkuk,	Between 612 and 598.	Jehoiakim.	
Daniel,	Between 606 and 534.	During all the captivity.	
Obadiah,	Between 588 and 583.	Soon after the siege of Jerusalem by Nebuchadnezzar.	
Ezekiel,	Between 595 and 536.	Captivity.	
Haggai,	About 520 or 518.	After the return from Babylon.	
Zechariah,	Between 520 and 510.		
Mala-chi,	Between 436 and 397.		

CHRONOLOGICAL TABLE OF THE NEW TESTAMENT SCRIPTURES.

The New Testament was originally written in the Greek language : but concerning the exact time when each of the several books was written, it is now difficult to determine ; consequently there is some little difference of opinion among learned commentators, in reference to some of them. The following table has been compiled from the most celebrated writers on the subject.

BOOK.	AUTHOR.	WHERE WRITTEN.	FOR WHOSE USE.	DATE.
Matthew, Gospel of, { in Hebrew	Matthew	Judea	Hebrew Christians {	53
in Greek		Ditto	Gentile Christians }	60
1 Thessalonians	Paul	Corinth	Ditto	52
2 Thessalonians	Ditto	Ditto	Ditto	52
Galatians	Ditto	Ditto	Ditto	53
1 Corinthians	Ditto	Ephesus	Ditto	57
Romans	Ditto	Corinth	Ditto	58
2 Corinthians	Ditto	Macedonia	Ditto	58
James	James	Judea	Jewish nation	61
Mark, Gospel of	Mark	Rome	Gentile Christians {	61
Ephesians	Paul	Ditto	Ditto	61
Philippians	Ditto	Ditto	Ditto	62
Colossians	Ditto	Ditto	Ditto	62
Philemon	Ditto	Ditto	Philemon	63
Hebrews	Ditto	Italy	Hebrew Christians {	63
Luke, Gospel of	Luke	Greece	Theophilus and Gentile Christians }	...63
Acts	Ditto	Ditto	Ditto	64
1 Timothy	Paul	Macedonia	Timothy	64
Titus	Ditto	Ditto	Titus	64
1 Peter	Peter	{ Babylon or Rome }	General }	64
Jude	Jude	Unknown		
2 Peter	Peter	{ Babylon or Rome }	Ditto }	65
3 Timothy	Paul	Rome		
1 John, Epistle of	John	Ephesus	Timothy	65
2 John, do.	Ditto	Ditto	General	68
3 John, do.	Ditto	Ditto	The Elect Lady	69
Revelation	Ditto	Ditto	Gaius	69
John, Gospel of	Ditto	Patmos	General	97
		Ephesus	Ditto	98

BIBLE CHRONOLOGY,

FROM THE CREATION TO THE REVELATION OF ST. JOHN.

OLD TESTAMENT.

Commencing 4004 years before Christ.

PERIOD I.

FROM THE CREATION TO THE DELUGE.

Year of world.	Year B. C.	Year of world.	Year B. C.
The Creation.....	4004	55 years elapse.	
The Fall of Man		1042 Death of Seth	2962
1 The Birth of Cain.....	4003	14 years elapse.	
2 The Birth of Abel.....	4002	1056 The Birth of Noah....	2948
127 years elapse.		480 years elapse.	
129 Murder of Abel.....	3875	<i>Wickedness of men in-</i>	
130 The Birth of Seth.....	3874	<i>creases</i>	
<i>Mankind increase</i>		1536 Flood threatened	2408
800 years elapse.		<i>Noah preaches and</i>	
930 Death of Adam	3074	<i>warns men</i>	
57 years elapse.		120 years elapse.	
987 Translation of Enoch...3017		1656 The Flood.....	2346

PERIOD II.

FROM THE DELUGE TO THE DEATH OF JOSEPH.

Year of world.	Year B. C.	Year of world.	Year B. C.
1657 The Ark rests on Mount Ararat.....	2347	9 years after	
1659 The race of Ham is cursed	2345	2092 Lot is taken captive..	1912
111 years elapse.		2094 Ishmael is born	1910
1770 Babel is commenced..	2234	12 years after	
<i>Mankind are scattered</i>		2106 Abram's name is changed.....	1898
108 years after		<i>Destruction of Sodom, &c.</i>	
1878 Terah is born in Chal- dea	2126	2108 Birth of Isaac.....	1896
128 years later		4 years after	
2006 Noah dies	1998	2112 Hagar and Ishmael cast out	1892
2008 Abram is born.....	1996	21 years elapse.	
75 years elapse.		2133 Abraham offers Isaac.	1871
2083 The Call of Abram...1921		12 years after	
		2145 Death of Sarah	1859

Year of world.	Year B. C.	Year of world.	Year B. C.
		<i>He returns to Canaan</i>	
2148		His name is changed to Israel	
		10 years after	
2158		2275 Benjamin is born.....	1739
		2276 Joseph is sold into Egypt.....	1728
2168		10 years after	
		2286 Joseph is imprisoned.....	1718
2183		2288 Isaac dies.....	1716
		2289 Joseph is exalted.....	1715
2198		<i>He stores up corn</i>	
		8 years elapse.	
		<i>A famine in Canaan</i>	
2231		2297 Jacob's sons go to Egypt.....	1707
2244		2298 Joseph makes him- self known.....	1706
2245		<i>The sons of Jacob set- tle in Egypt</i>	
		17 years after	
2252		2315 Jacob dies in Goshen.....	1689
		54 years after	
2259		2369 Joseph dies in Egypt.....	1635
		61 years after	
2265			

PERIOD III.

FROM JOSEPH'S DEATH TO THE DEATH OF
MOSES.

Year of world.	Year B. C.	Year of world.	Year B. C.
		<i>Israel is oppressed in Egypt.</i>	
2430		2515 Aaron is born.....	1574
		3 years after	
2433		2515 Moses is born.....	1571
		40 years after	
2473		2533 Moses flees into Mi- dian.....	1531
		40 years later	
2513		2533 The plagues sent on Egypt.....	1491
		The Exodus of Israel	
		Destruction of Pha- raoh's host	
		The Law delivered	
2514		2553 The Tabernacle made.....	1490
		<i>Aaron and his sons anointed</i>	
		2515 Nadab and Abihu slain.....	1489
		<i>The spies sent forth Wanderings in the wilderness</i>	
		18 years after	
		2533 Korah, Dathan, and Abiram rebel.....	1471
		18 years elapse.	
		2551 Moses strikes the rock.....	1453
		2552 Aaron dies on Mount Hor.....	1452
		2553 Moses dies on Mount Nebo.....	1451

PERIOD IV.

FROM THE ENTRANCE INTO CANAAN TO THE
ANOINTING OF SAUL.

Year of world.	Year B. C.	Year of world.	Year B. C.
2553		2794	
Joshua succeeds Mo-		Jair judges Israel	1210
ses.....	1451	4 years elapse.	
Canaan is entered		2798	
7 years after		Sixth Servitude.....	1206
2560		10 years after	
Canaan conquered		2817	
and divided.....	1444	Jephthah delivers	
<i>The Tabernacle is set</i>		Israel	1187
<i>up</i>		5 years after	
17 years elapse.		2822	
2577		Ibzan succeeds Jeph-	
Death of Joshua.....	1437	thah.....	1182
14 years elapse.		7 years after	
2591		2829	
Israel's First Servi-		Elon succeeds Ibzan..	1175
tude	1413	10 years after	
8 years after		2839	
2599		Abdon succeeds Elon..	1165
Othniel delivers Is-		Seventh Servitude	
rael	1405	9 years after	
62 years elapse.		2848	
2601		Samson's birth.....	1156
Israel's Second Ser-		<i>Eli is priest and</i>	
vitute.....	1343	<i>judge</i>	
18 years after		2849	
2679		Samuel is born.....	1153
Ehud delivers Israel..	1326	12 years after	
20 years elapse.		2861	
2699		Samuel ministers to	
Third and Fourth		Eli	1143
Servitudes	1305	13 years later	
20 years after		2874	
2719		Samson marries	1130
Barak delivers Israel..	1285	<i>He slays many Philis-</i>	
33 years elapse.		<i>tines</i>	
2752		13 years after	
Fifth Servitude	1252	2887	
7 years after		He destroys himself	
2759		and Philistines.....	1117
Gideon delivers Israel.	1245	<i>Eli is reproved</i>	
<i>Ruth's History.</i>		2888	
10 years elapse.		The Ark of God	
2769		taken	1116
Abimelech's usur-		<i>Eli dies. Samuel is</i>	
pation.....	1235	<i>judge</i>	
3 years elapse.		20 years after	
2772		2908	
Tola judges Israel..	1232	The Israelites re-	
22 years elapse.		pent.....	1096

PERIOD V.

THE REIGNS OF SAUL, DAVID, AND SOLOMON.

Year of world.	Year B. C.	Year of world.	Year B. C.
2909	1096	3 years after	
2911	1093	2982 Sheba rebels against David	1022
		5 years elapse.	
2941	1063	2987 David's last battles...1017	
		<i>He numbers the people</i>	
2942	1062	2989 Solomon charged to build the Temple...1015	
		<i>Friendship of David and Jonathan</i>	
2944	1060	2990 Death of David	1014
		Solomon reigns	
2949		2991 Solomon marries1013	
		2992 The Temple commen-	
		ced	1012
		7 years after	
		2999 The Temple is fin-	
		ished.....1005	
2956	1048	3000 The Temple dedi-	
		cated.....1004	
		3 years after	
2959	1045	3001 Tadmor and other cities built.....1003	
		11 years after	
2961	1043	3012 Solomon trades from Ezion-geber	992
		8 years later	
2970	1034	3020 He writes Proverbs and Songs.....984	
		4 years elapse.	
2971	1033	3024 Solomon's fall, and idolatry.....980	
		8 years elapse.	
2979	1025	5 years after	
		3029 He repents—dies	975
		racy	

PERIOD VI.

THE KINGS OF JUDAH AND ISRAEL.

Year of world.	Year B. C.	Year of world.	Year B. C.
3029	975	3030 Josiah's birth foretold..974	
		3032 Rehoboam forsakes God.....972	
		3033 Shishak's invasion971	
		13 years elapse.	
		3046 Death of Rehoboam...958	
		Ten of the Tribes re-	
		volt	
		Jeroboam chosen—	
		his idolatry	

Year of world.	Year B. C.	Year of world.	Year B. C.
3047	957	3120	Joram dies. Jehu be- comes king.....894
3049	Asa succeeds him, and destroys ido- latry.....955		<i>Athaliah's usurpation</i> 6 years after
3050	Jeroboam dies. Na- dab reigns.....954	3126	Joash is proclaimed king.....878
3051	Baasha slays Nadab...953		<i>Jehoiada governs</i> 23 years later
3060	Asa fears God, and prosperes.....944	3148	The Temple repaired...856
	3 years elapse.		Jehoahaz succeeds Jehu
3063	Asa wars with Baasha. 941		15 years after
	11 years after	3163	Jehoahaz succeeds Je- hoahaz.....841
3074	Baasha dies. Elah reigns.....930	3164	Hazael invades Judah. 840
3075	Zimri's conspiracy....929	3165	Joash is slain. Am- aziah reigns.....839
	<i>Omri chosen king</i> <i>Zimri destroys him- self</i> 5 years after		<i>Elshah dies. Miracle of his bones.</i> 13 years after
3080	Omri builds Samaria..924	3178	Amaziah taken pri- soner by Jehoash....826
	6 years after	3179	Jeroboam II. reigns....825
3086	Ahab succeeds Omri..918		15 years elapse.
	4 years after	3194	Uzziah succeeds Am- aziah.....810
3090	Asa dies. Jehosha- phat reigns.....914		<i>Uzziah fears God and prosperes</i> <i>Joel, Hosea, and Amos prophecy</i> 26 years later
3092	He destroys idolatry..912	3220	Jeroboam II. dies....784
3094	Elijah's mission to Ahab.....910		<i>Interregnum 11 years in Israel</i>
	5 years after	3231	Zachariah reigns six months.....778
3099	Assembly on Carmel..905	3231	Shallum succeeds Zachariah.....773
	3 years after	3232	Menahem slays Shal- lum.....773
3102	Elijah anoints Hazael..902		7 years after
	<i>Elshah is called</i>	3239	Uzziah becomes le- prous.....765
3103	Siege of Samaria.....901		4 years elapse.
3105	Ahab's covetousness..899	3243	Pekahiah succeeds Menahem.....761
3106	Ahaziah reigns with Ahab.....896	3245	Pekah reigns after Pekahiah.....759
3108	Ahaziah dies. Joram becomes king.....896	3246	Jotham succeeds Uz- ziah.....756
	Elijah is translated <i>Elshah succeeds Elijah</i> 4 years after		
3112	Jehoram reigns in Judah.....892		
	3 years after		
3115	Death of Jehoshaphat. 889		
	4 years elapse.		
3119	Ahaziah reigns one year.....885		

Year of world.	Year B. C.	Year of world.	Year B. C.
		3293	Hezekiah is reproved...711
		3294	Second invasion of Sennacherib710
			<i>His army smitten</i> 4 years elapse.
		3298	Death of Sennache- rib706
			8 years after
		3306	Death of Hezekiah....698
			21 years after
		3327	Manasseh is taken captive.....677
		3328	He repents—is re- stored.....676
			27 years after
		3355	Josiah is born.....649
			6 years later
		3361	Amon succeeds Ma- nasseh643
		3363	Josiah succeeds Amon.....641
			17 years after
		3380	The Temple repair- ed.....624
			<i>The Book of the Law</i> <i>found</i> 13 years after
		3393	Josiah is slain by Pharaoh-necho.....611
		3394	Jehoahaz is dethroned..610
		3395	Jehoiakim made king..609
		3396	Jeremiah is perse- cuted608
		3398	Captivity of Judah....606
Year of world.	Year B. C.		
			<i>Isaiah and Micah pro- phesy</i> 16 years after
3262			Ahaz succeeds Jo- tham742
3263			Pekah spoils the Tem- ple741
			<i>Takes Judah captive</i> <i>to Samaria</i>
3264			First Captivity of Is- rael740
3265			Hoshea slays Pekah...739
			<i>Anarchy nine years in</i> <i>Israel</i> <i>Ahaz closes the Tem- ple</i>
3274			Hoshea begins to reign.730
			4 years after
3278			Hezekiah succeeds Ahaz.....726
3279			Hoshea is allied with So725
			4 years after
3283			Samaria taken by Shalmaneser.....721
			Second Captivity of Israel <i>Nahum prophecies</i> 8 years elapse.
3291			Sennacherib's inva- sion713
			<i>Hezekiah's illness</i> <i>(Fifteen years added</i> <i>to his life)</i>

PERIOD VII.

THE CAPTIVITY AND RETURN OF THE JEWS.

Year of world.	Year B. C.	Year of world.	Year B. C.
3398			9 years after
		3414	Nebuchadnezzar burns the Temple590
3404		3416	Zedekiah's Captivity..588
			<i>Gedaliah made governor.</i> <i>He is murdered by Ish- mael</i>
3405			Zedekiah made king ..599

Year of world.	Year B. C.	Year of world.	Year B. C.
		14 years after	
3434	Nebuchadnezzar sets up an idol	3484	The Temple com- pleted
3435	He is punished for his pride		56 years after
	6 years after	3540	The walls of Jeru- salem rebuilt.....
3441	He repents—is re- stored.....		<i>The Samaritans' en- mity</i>
3443	Evil-merodach, his son, reigns.....	3542	Ahasuerus marries Esther
	6 years after		10 years after
3449	Belshazzar reigns in Babylon	3552	Mordecai's promo- tion
	17 years elapse.		<i>Haman's downfall</i>
3466	Belshazzar's impious feast		8 years elapse.
	<i>Babylon is taken</i>	3560	Nehemiah's reforms...
3467	Darius exalts Daniel..		16 years after
3468	Cyrus reigns.....	3576	Further reforms
	The return of Judah		<i>The solemn Covenant</i>
3470	Rebuilding of the Temple	3604	28 years after
			Malachi prophecies....
			400 years after

NEW TESTAMENT.

PERIOD VIII.

Year of world.	Year A. C.	Year of world.	Year A. C.
		4035	First year of Christ's ministry.....
			<i>Disciples are called</i>
			<i>Sermon on the mount</i>
4004	Jesus born—wor- shipped	4036	Second year of Christ's ministry.....
	<i>Is taken into Egypt</i>		Twelve apostles or- dained
4005	Herod dies ; his son reigns		John beheaded
	<i>Holy Family return to Nazareth</i>	4037	Third year of Christ's ministry
	11 years after		Seventy disciples sent forth
4016	Jesus goes to the Temple		Jesus condemned, and crucified
	<i>Converses with the Doctors</i>		His Burial, Resur- rection, and As- cension
	17 years after		Descent of Holy Ghost
4033	John baptizes.....		
4034	Jesus is baptized.....		
	<i>Jesus is tempted thrice</i>		

Year of world.	Year A. C.	Year of world.	Year A. C.
4038	Seven deacons chosen.....		<i>Is accused of sedition</i>
4039	Stephen is stoned.....	4062	Sent prisoner to Rome..58
4040	Saul is converted36		<i>Shipwrecked at Malta</i>
4043	He preaches at Damascus39		3 years after
4045	Peter baptizes Cornelius41	4065	Set at liberty at Rome..61
	3 years elapse.		<i>Probably visits Spain, &c.</i>
4048	St. James's martyrdom44	4069	Martyrdom of St. Peter65
	<i>Herod Agrippa's death</i>	4070	Paul brought before Nero66
4049	St. Paul's mission to the Gentiles45		<i>Martyrdom of St. Paul</i>
4050	Paul visits Asia Minor.....46		<i>The war against the Jews begins</i>
	6 years after	4074	Titus besieges Jerusalem70
4056	He returns to Antioch..52		26 years after
	<i>Apollos preaches at Ephesus</i>	4100	St. John is banished to Patmos96
	<i>Council at Jerusalem</i>	4101	Writes his Revelation.....97
4057	Paul revisits Asia.....53		
4059	Goes into Greece55		
4060	Returns to Jerusalem..56		

MIRACLES

RECORDED IN THE OLD TESTAMENT.

Miracle.	Where wrought.	Recorded in.
Aaron's rod changed	Egypt	Exod. vii, 10-12
Waters made blood	Egypt	20-25
Frogs produced	Egypt	viii, 5-14
Lice	Egypt	16-18
Flies	Egypt	20-24
Murrain	Egypt	ix, 3-6
Boils	Egypt	8-11
Thunder, etc.	Egypt	22-26
Locusts	Egypt	x, 12-19
Darkness	Egypt	21-23
Death of the first-born	Egypt	xii, 29, 30
Red Sea	Egypt	xiv, 21-31
Marah's waters sweetened	Marah	xv, 23-25
Manna sent	In wilderness	xvi, 14-35
Water from the rock Rephidim	Rephidim	xvii, 5-7
Aaron's rod budded	Kadesh	Num. xvii, 1, etc.
Nadab and Abihu consumed	Sinai	Lev. x, 1, 2
The burning of Taberah	Taberah	Num. xi, 1-3
Earthquake and fire		xvi, 31-35
Water flowing from the rock	Desert of Zin	xx, 7-11
Serpent, healing the Israelites	Desert of Zin	xxi, 8, 9
Balaam's ass speaking	Pethor	xxii, 21-35
The river Jordan divided	River Jordan	Josh. iii, 14-17
Walls of Jericho fall down	Jericho	vi, 6-20
Sun and moon stand still	Gibeon	x, 12-14
Water flowing from the rock	En-hakkore	Judg. xv, 19
Philistines slain before the ark	Ashdod	1 Sam. v, 1-12
Men of Bethshemesh smitten	Bethshemesh	vi, 19
Thunder destroys Philistines	Ebenezer	vii, 10-12
Thunder and rain in harvest	Gilgal	xii, 18
Sound in the mulberry-trees	Rephaim	2 Sam. v, 23-25
Uzzah struck dead	Perez-uzzah	vi, 7
Jeroboam's hand withered	Beth-el	1 Kings xiii, 4, 6
Widow of Zarephath's meal	Zarephath	xvii, 14-16
Widow's son raised	Zarephath	17-24
Sacrifice consumed	Mount Carmel	xviii, 30-38
Rain obtained	Land of Israel	41-45
Ahaziah's captains consumed	Near Samaria	2 Kings i, 10-12

Miracle.	Where wrought.	Recorded in.
River Jordan divided	River Jordan ..	2 Kings ii, 7, 8, 14
Waters of Jericho healed	Jericho	21, 22
Water for Jehoshaphat's army..	Land of Moab ..	iii, 16-20
The widow's oil multiplied		iv, 2-7
Shunamite's son raised	Shunem	32-37
The deadly pottage cured	Gilgal	38-41
Hundred men fed with 20 loaves	Gilgal	42-44
Namaan cured of his leprosy ..	Samaria	v, 10-14
Leprosy inflicted on Gehazi	Samaria	20-27
Iron swims	River Jordan ..	vi, 5-7
King of Syria's army smitten ..	Dotham	18-20
Elisha's bones revive the dead ..		xiii, 21
Sennacherib's army destroyed ..	Jerusalem	xix, 35
Sun goeth back	Jerusalem	xx, 9-11
Uzziah struck with leprosy	Jerusalem	2 Ch. xxvi, 16-21
Shadrach, Meshach, etc., deliv..	Babylon	Dan. iii, 19-27
Daniel in the den of lions	Babylon	vi, 16-23
Jonah in the whale's belly		Jonah ii, 1-10

MIRACLES OF CHRIST.

RECORDED BY

<i>Miracle.</i>	<i>Where wrought.</i>	<i>Matthew.</i>	<i>Mark.</i>	<i>Luke.</i>	<i>John.</i>
Changes water into wine.....	Caná.....	—	—	—	ii, 1-12
Miracles at the passover.....	Jerusalem.....	—	—	—	ii, 23
Heals a nobleman's son.....	Caná.....	—	—	—	iv, 46-54
Passes unseen through the multitude.....	Nazareth.....	—	—	iv, 30	—
Gives a miraculous draught of fishes.....	Sea of Galilee.....	—	—	v, 1-11	—
Cures a demoniac.....	Capernaum.....	—	i, 21-28	iv, 31-37	—
Heals Peter's wife's mother.....	Capernaum.....	viii, 14, 15	i, 30, 31	iv, 38, 39	—
Many miracles on the evening of a sabbath.....	Capernaum.....	viii, 16, 17	i, 32-34	iv, 40-42	—
Cures multitudes.....	Galilee.....	iv, 23-25	—	—	—
Cleanses a leper.....	Capernaum.....	viii, 2-4	i, 40-43	v, 12-14	—
Many healed.....	Galilee.....	—	i, 45	v, 15	—
Heals a paralytic.....	Capernaum.....	ix, 2-8	ii, 1-12	v, 17-26	—
Cures an impotent man.....	Pool of Bethesda.....	—	—	—	v, 1-47
Restores a withered hand.....	Galilee.....	xii, 10-15	iii, 1-12	—	—
Cures a great number.....	Galilee.....	—	—	vi, 6-12	—
Raises the son of a widow to life.....	Capernaum.....	viii, 5-13	—	vi, 17-19	—
Cures a blind & dumb demoniac.....	Nain.....	—	—	vii, 1-10	—
Stills the tempest.....	Capernaum.....	xii, 22-30	—	vii, 11-17	—
Cast out a legion of devils.....	Sea of Galilee.....	viii, 23-27	—	xi, 14-36	—
Heals a woman of an issue of blood.....	Gadara.....	viii, 28-34	iv, 35-41	viii, 22-25	—
Raises Jairus's daughter.....	Capernaum.....	ix, 20-23	v, 1-20	viii, 26-39	—
	Capernaum.....	ix, 20-23	v, 25-34	viii, 43-48	—
	Capernaum.....	ix, 18, 23	v, 23-25	viii, 41, 49	—

Gives sight to two blind men ..	Capernaum.....	ix, 27-31	—	—	—
Casts out a dumb spirit.....	Capernaum.....	ix, 32-34	—	—	—
Numbers cured in cities and villages	Galilee	ix, 35	—	viii, 1-3	—
Gives miraculous power to the apostles	Capernaum.....	x, 1	iii, 15; vi, 7	ix, 1	—
Five thousand fed	Decapolis	xiv, 13-21	vi, 32-44	ix, 10-17	v, 14
Walks on the sea	Sea of Galilee.....	xiv, 22-32	vi, 45-51	—	vi, 15-21
Many healed	Land of Gennesaret.....	xiv, 34-36	vi, 54-56	—	—
The Syro-Phenician's daughter healed	Coasts of Tyre	xv, 21-28	vii, 24-30	—	—
Cures a deaf and dumb man ..	Coast, Sea of Galilee ..	—	vii, 31-37	—	—
Various miracles.....	Near Sea of Galilee ..	xv, 29-31	—	—	—
Four thousand fed	Decapolis	xv, 32-39	viii, 1-10	—	—
Restores a blind man.....	Bethsaida	—	viii, 22-26	—	—
Child possessed of a devil, cured	Near Cesarea Phil.....	xvii, 14-21	ix, 14-29	ix, 37-43	—
Obtains tribute money from a fish	Capernaum.....	xvii, 24-27	—	—	ix, 1-41
Gives sight to a man born blind	Jerusalem.....	—	—	—	—
Heals a woman of 18 years' infirmity	Galilee	—	—	xiii, 10-17	—
Cures the dropsy	Galilee	—	—	xiv, 1-6	—
Cleanses ten lepers	Borders of Samaria ..	—	—	xvii, 11-19	—
Raises Lazarus	Bethany.....	—	—	—	xi, 46
Restores two blind men to sight	Jericho.....	xx, 29-34	x, 46-52	xviii, 35-43	—
Withers the barren fig-tree ..	Mount Olivet	xxi, 18-23	xi, 18-23	—	—
Heals the ear of Malchus	Gethsemane.....	xxvi, 51-54	xvi, 46-50	xxii, 50, 51	xviii, 10
Miracles at the crucifixion, etc.	Near Jerusalem.....	xxvii, 51-53	xv, 38	xxiii, 44, 45	xx, 1-10
Miraculous draught of fishes ..	Sea of Galilee	—	—	—	xxi, 1-14

MIRACLES

RECORDED IN THE ACTS OF THE APOSTLES.

<i>Miracle.</i>	<i>Where wrought.</i>	<i>Recorded in</i>
Peter heals a lame man.....	Jerusalem.....	Acts iii, 1-11
Ananias and Sapphira struck dead.....	Jerusalem.....	v, 1-10
Apostles perform many wonders.....	Jerusalem.....	v, 12-16
Peter and John communicate the Holy Ghost.....	Samaria.....	viii, 14-17
Peter healeth Eneas of a palsy.....	Lydda.....	ix, 32, 34
— raiseth Tabitha, or Dorcas, to life.....	Joppa.....	ix, 36-41
— delivered out of prison by an angel.....	Jerusalem.....	xii, 7-17
God smites Herod, so that he dies.....	Jerusalem.....	xii, 21-23
Elymas, the sorcerer, smitten with blindness.....	Paphos.....	xiii, 6-11
Paul converted.....	Road to Damascus.....	ix, 1-9
— heals a cripple.....	Lystra.....	xiv, 8-10
— casts out a spirit of divination.....	Philippi.....	xvi, 16-18
— and Silas's prison doors opened by an earthquake.....	Philippi.....	xvi, 25, 26
— communicates the Holy Ghost.....	Corinth.....	xix, 1-6
— heals multitudes.....	Corinth.....	xix, 11, 12
— restores Eutychus to life.....	Troas.....	xx, 9-12
— shakes off the viper.....	Melita.....	xxviii, 3-6
— heals the father of Publius, and others.....	Melita.....	xxviii, 7-9

PARABLES

RECORDED IN THE OLD AND NEW TESTAMENTS.

<i>Parables.</i>	<i>Spoken at</i>	<i>Recorded in</i>
OF BALAAM.—Concerning the Moabites and Israelites	Mount Pisgah.....	Num. xxiii, 24
JOTHAM.—Trees making a king.....	Mount Gerizim.....	Judg. ix, 7-15
SAMSON.—Strong bringing forth sweetness.....	Timnath.....	Judg. xiv, 14
NATHAN.—Poor man's ewe lamb.....	Jerusalem.....	2 Sam. xii, 1-4
WOMAN OF TEKOA.—Two brothers striving.....	Jerusalem.....	2 Sam. xiv, 1
THE SMITHEN PROPHET.—The escaped prisoner.....	Near Samaria.....	1 Kings xx, 35-40
JERUSALEM, KING OF ISRAEL.—The thistle and cedar.....	Jerusalem.....	2 Kings xiv, 9
ISAIAH.—Vineyard yielding wild grapes.....	Jerusalem.....	Isa. v, 1-6
EZEKIEL.—Lions' whelps.....	Babylon.....	Ezek. xix, 2-9
The boiling pot.....	Babylon.....	Ezek. xxiv, 3-5
The great eagles and the vine.....	Babylon.....	Ezek. xvii, 3-10
JESUS.—Barren fig-tree.....	Galilee.....	Luke xiii, 6-9
Creditor and debtors.....	Galilee.....	Luke vii, 41, 42
Fig-tree putting forth leaves.....	Mount of Olives.....	Matt. xxiv, 32; Luke xxi, 29
Good Samaritan.....	Near Jerusalem.....	Luke x, 30
Good shepherd.....	Jerusalem.....	John x, 11
Grain of mustard seed.....	Probably Capernaum.....	Matt. xiii, 31; Luke xiii, 18
Hidden treasure.....	Probably Capernaum.....	Matt. xiii, 44
Householder.....	Probably Capernaum.....	Matt. xiii, 53
Husbandmen, wicked.....	In the temple.....	Matt. xxi, 33; Mark xii, 1
Unfortunate widow.....	Jerusalem.....	Luke xviii, 1-8

PARABLES RECORDED IN THE NEW TESTAMENT, Continued.

<i>Parables</i>	<i>Spoken at</i>	<i>Recorded in</i>
OF JESUS.—Laborers in the vineyard.....	Coasts of Judea.....	Matt. xx, 1-15.
Leaven.....	Probably Capernaum	Matt. xiii, 33; Luke xlii, 21.
Lost piece of money.....	Galilee.....	Luke xv, 8, 9.
Lost sheep.....	Capernaum.....	Matt. xviii, 12; Luke xv, 4.
Marriage of a king's son.....	Jerusalem.....	Matt. xxi, 1; Luke xiv, 16.
Marriage supper, and unworthy guests ..	Galilee.....	Luke xiv, 16-24.
Net cast into the sea.....	Prob. Capernaum.....	Matt. xlii, 47, 48.
Nobleman who went to receive a kingdom ..	Near Jerusalem.....	Luke xix, 11.
Pearl of great price.....	Prob. Capernaum.....	Matt. xiii, 45, 46.
Pharisee and publican.....	Jerusalem.....	Luke xviii, 10-14.
Prodigal son.....	Galilee.....	Luke xv, 11-32.
Rich man.....	Galilee.....	Luke xli, 16-20.
Rich man and Lazarus.....	Galilee.....	Luke xvi, 19-31.
Seed opening insensibly.....	Shore of Tiberias.....	Mark iv, 26-29.
Servant returning from the field.....	Galilee.....	Luke xvii, 7-9.
Sower.....	Probably Capernaum	Matt. xiii, 3; Luke viii, 5.
Tares.....	Probably Capernaum	Matt. xiii, 24-30.
Ten virgins.....	Jerusalem.....	Matt. xxv, 14; Luke xix, 11.
Two sons.....	Jerusalem.....	Matt. xxv, 1-12.
Unclean spirit.....	Jerusalem.....	Matt. xxi, 28-31.
Unjust steward.....	Galilee.....	Matt. xli, 43; Luke xli, 21.
Unmerciful servant.....	Galilee.....	Luke xvi, 1-8.
Good and wicked stewards.....	Galilee.....	Matt. xviii, 23-34.
		Luke xli, 43-48.

MINOR PARABLES RECORDED IN THE NEW TESTAMENT.

<i>Minor Parables.</i>	<i>Spoken at</i>	<i>Recorded in</i>
JESUS. —Beam and mote.....	Plain Mount Tabor...	Luke vi, 41, 42.
Children of the bridechamber.....	Sea of Tiberias	Matt. ix, 15.
Importunate friend.....	Prob. Mount Olives	Luke xi, 5-8.
King going to war.....	Galilee	Luke xiv, 31.
Kingdom divided.....	Capernaum.....	Mark iii, 24; Luke xi, 17.
Lighted candle.....	Shore of Tiberias	Mark iv, 21; Luke xi, 33.
Man of the house watching.....	Mount of Olives	Matt. xiv, 43.
Man taking a far journey	Mount of Olives	Mark xiii, 34.
Men bidden to a feast	Galilee	Luke xiv, 7.
New garment, and new bottles	Sea of Tiberias	Matt. ix, 16; Luke v, 36.
Savor of salt	Galilee	Luke xiv, 34, 35.
Sheep and goats	Mount of Olives	Matt. xxv, 32.
Strong man armed	Capernaum	Luke xi, 21, 22.
Tree and fruit	Plain Mount Tabor...	Matt. xiii, 17; Luke vi, 43.

PRAYERS RECORDED IN THE OLD AND NEW TESTAMENTS.

Abraham's servant	Gen. xxiv, 12.
Agur	Prov. xxx, 7-9.
Apostles	Acts i, 24, 25.
Asa	2 Chron. xiv, 11.
Daniel	Dan. ix, 3.
David	2 Sam. vii, 18-29.
Early Christians pr.	Acts iv, 24-30.
Elijah	1 Kings xviii, 26, 27
Ezra	Ezra ix, 6.
Habakkuk	Hab. iii, 1-19.
Hannah	1 Sam. i, 11.
Hezekiah	2 Kings xix, 15-19 ; xx, 2.
Jabez	1 Chron. iv, 10.
Jacob	Gen. xxxii, 9-12.
Jehoshaphat	2 Chron. xx, 6-12.
Jeremiah	Jer. xiv, 7-9.
Jesus to his Father	John xii, 27, 28 ; xvii, 1-5.
Jesus under suffering	Matt. xxvi, 39 ; Luke xxii, 42, John xii, 27.
Jesus for his people	John xvii, 6-26.
Jesus on the cross	Matt. xxvii, 46 ; Luke xxiii, 24.
Jonah	Jonah ii, 2-9.
Levites	Neh. ix, 6-38.
Moses, for Israel	Exod. xxxii, 11-13, 31, 32.
—— for tabernacle	Exod. xxxiii, 12, 13.
—— for Miriam	Num. xii, 13.
—— to spare Israel	Num. xiv, 17-19.
—— to enter Canaan	Deut. i, 24, 25.
Nehemiah	Neh. i, 5-11 ; iv, 4-6.
Our Lord's prayer	Matt. vi, 9-13 ; Luke xi.
Publican	Luke xviii, 13.
Samson	Judg. xvi, 28.
Solomon	1 Kings viii, 23 ; 2 Chron. vi, 14.
Thief on the cross	Luke xxiii, 42.

SCRIPTURE NAMES.

THE Scripture names of both persons and things are generally remarkable for their signification. A knowledge of these cannot fail materially to assist the reader in understanding many passages in the Bible. In several instances names were given immediately by God; in others they were imposed by a spirit of prophecy; and many, both persons and things, received their denomination from some particular circumstance in their history.

Thus God called our first parent Adam, which signifies earth, or red earth, because from the earth man was created. Gen. ii, 7; v, 2. He changed the name of Abram, which signifies high father, to Abraham, the father of a great multitude, or of nations, (Gen. xvii, 5,) and that of his wife, Sarai, my lady, to Sarah, lady or princess of a multitude, (ver. 15, 16,) and Jacob, a supplanter, to Israel, a prince with God, xxxii, 28.

By a prophetic spirit some names were imposed; as Noah, signifying comfort, and Jesus, a saviour. Many names were given on account of some peculiar circumstances in their history; as Isaac, laughter or gladness. Gen. xvii, 17; xviii, 12; xxi, 3-6. Bethel, the house of God. Gen. xxxviii, 17-19. Moses, taken from the water. Exod. ii, 10.

It should be observed that those names which begin or terminate with **EL**, or begin with **JE**, or end with **IAH**, were generally designed to express some relation to God:—as Bethel, the house of God; Israel, a prince with God; Jeremiah, the exaltation of the Lord.

Some persons and things had two or more names, and they are sometimes called by one and sometimes by the other. For example, Jacob was called Israel; Jethro, the father-in-law of Moses, was called Reuel. Exod. ii, 18; iii, 1; Uzziah was called Azariah, 2 Kings xv, 1; 2 Chron. xxvi, 1; Isa. i, 1. Paul was the Roman name of the apostle, while his Jewish name was Saul.

Many names also of persons are spelt differently in the New Testament, as they were taken from the Greek translation of the Old Testament: as Noe for Noah, Elias for Elijah, Osee for Hosea, and Jeremy for Jeremiah. In some of the names also in the New Testament, it will be observed that their Latin form has been retained in several places, by an oversight in the translators, as Timotheus for Timothy, Silvanus for Silas, and Marcus for Mark.

Aaron, signifies a mountain of strength, or a teacher.

Abaddon, the destroyer.

Abednego, servant of light.

Abel, Adam's son, vanity, a city, mourning.

Abel-Mizraim, the mourning of the Egyptians.

Abiathar, excellent father.

Abib, green fruits.

Abiel, God my Father.

Abigail, father of joy.

Abijah, the Lord is my Father

Abimelech, father of the king.

Abner, father of light.

Abram, a high father.

- Abraham, father of a great multitude.
 Absalom, father of peace.
 Achan, he that troubles.
 Adam, earthy, or red earth.
 Adonibezek, lord of lightning.
 Adonijah, the Lord is my master.
 Adonizedek, lord of justice.
 Ahab, brother of the father.
 Ahimelech, brother of the king.
 Ahithophel, brother of ruin.
 Ahitub, brother of goodness.
 Alleluia, praise the Lord.
 Amalek, a people licking or ill-using.
 Amaziah, strength of the Lord.
 Annon, faithful, or foster father.
 Ananias, the cloud of the Lord.
 Anna, or Hannah, gracious.
 Arabia, a desert.
 Areopagus, the hill of Mars.
 Asa, physician.
 Asher, blessedness or happiness.
 Azotus, or Ashdod, pillage.
 Baal, master, or lord, an idol.
 Baal-berith, lord of the covenant.
 Baalim, idols, masters, false gods.
 Baalzebub, or Beelzebub, lord of flies.
 Babel, or Babylon, confusion.
 Baca, mulberry-tree.
 Balaam, destruction of the people.
 Balak, a waster.
 Barnabas, son of consolation.
 Beer, a well.
 Beersheba, the well of the oath.
 Bel, ancient, nothing.
 Belial, wicked, devil.
 Belshazzar, master of the treasure.
 Bethany, the house of humility, or of song.
 Bethel, the house of God.
 Bethesda, the house of affliction.
 Bethlehem, the house of bread.
 Bethshemesh, the house of the sun.
 Beulah, married.
 Boanerges, sons of thunder.
 Bochim, weepers.
 Cain, possession.
 Caleb, dog, basket, hearty.
 Calvary, the place of skulls.
 Capernaum, the field of repentance or pleasure.
 Carmel, vineyard of God.
 Cush, black.
 Cushan, Ethiopia.
 Dagon, corn, fish.
 Dan, judgment.
 Daniel, judgment of God.
 David, beloved, dear.
 Deborah, oracle, or bee.
 Diotrophes, nourished by Jupiter.
 Easter, the name of a Saxon goddess—the word in Acts xii, 4, is, properly, passover.
 Ebenezer, the stone of help.
 Eden, pleasure, delight.
 Edom, red.
 Egypt, in Hebrew, Mizraim, tribulation.
 El-bethel, the God of Bethel.
 Eliab, God my Father.
 Eliezer, help of my God.
 Elihu, my God himself.
 Elijah, God the Lord.
 Eliphaz, endeavor of God.
 Elizabeth, oath of God.
 Elisha, salvation of God.
 Enoch, dedicated.
 Enos, fallen man.
 Ephraim, very fruitful.
 Ephratah, abundance.
 Esau, perfectly formed.
 Eshcol, a bunch of grapes.
 Ethiopia, burnt face.
 Eve, living.
 Ezekiel, strength of God.
 Ezra, a helper.
 Felix, happy.
 Festus, joyful.
 Gabriel, God my excellency.
 Gad, a troop.
 Gedaliah, God my greatness.
 Gilead, heap of witness.

- Gomorrah, a rebellious people.
 Goshen, approaching.
 Habakkuk, a wrestler.
 Hagar, a stranger, fearing.
 Haggai, a solemn feast.
 Halleluiah, praise the Lord.
 Haman, noise, preparation.
 Hannah, Anna, gracious.
 Heber, a passer over, as Abraham over the river Euphrates, to dwell in Canaan, from which he was called the Hebrew.
 Hephzibah, my delight is in her.
 Herod, glory of the skin.
 Hezekiah, strong in the Lord.
 Hiram, exaltation of life.
 Hobab, beloved.
 Horeb, dryness, desert.
 Hosea, Hoshea, a saviour, or salvation.
 Ichabod, where is the glory?
 Immanuel, God with us.
 India, praise.
 Isaac, laughter.
 Isaiah, salvation of the Lord.
 Iscariot, a man of the bag or of murder.
 Ishmael, God will hear.
 Israel, a prince with God.
 Issachar, recompense.
 Ithiel, God with me.
 Jabez, sorrow or trouble.
 Jacob, a supplanter.
 JAH, self-existent, everlasting.
 Jazer, helper.
 Jebus, contempt.
 Jediah, well beloved.
 Jehoiada, knowledge of the Lord.
 Jehoshaphat, judgment of the Lord.
 Jehovah, the incommunicable name of God, self-existing.
 Jehovah-jireh, the Lord will see or provide.
 Jehovah-nissi, the Lord my banner.
 Jehovah-shalom, the Lord send peace.
 Jehovah-shammah, the Lord is there.
 Jehovah-tsidkenu, the Lord our righteousness.
 Jemima, handsome as the day.
 Jeremiah, exaltation of the Lord.
 Jeroboam, fighting against the people.
 Jerubbaal, let Baal defend his cause.
 Jerusalem, vision of peace.
 Jeshuran, upright or righteous.
 Jesse, my present.
 Jesus, saviour.
 Jews, people of Judah.
 Joanna, grace or gift of the Lord.
 Job, a weeper.
 Jochebed, glory of the Lord.
 Joel, willing, swearing.
 Johanan, John, grace of the Lord.
 Jonah, Jonas, a dove.
 Joseph, increase.
 Joshua, saviour.
 Jubilee, sounding of the trumpet.
 Judah, praise the Lord.
 Jupiter, a helping father, a heathen idol-god.
 Kadesh, holiness.
 Kedar, blackness.
 Kenaz, this possession.
 Kidron, obscurity.
 Korah, bald, frozen.
 Laban, shining.
 Lamech, poor, debased.
 Laodicea, just people.
 Lazarus, help of God.
 Lemuel, God with them.
 Levi, joined, associated.
 Lo-ammi, not my people.
 Lois, better.
 Lo-ruhamah, not having obtained mercy.
 Lot, wrapped up, or myrrh.
 Lucas, Lucius, Luke, luminous.
 Manasseh, forgetfulness.
 Manoaah, rest.
 Mark, Marcus, polite.
 Mars-hill, the court hall at Athens.
 Martha, becoming better.

- Mary, bitterness, or myrrh of the sea.
 Massah, temptation.
 Matthias, gift of the Lord.
 Matthew, given of the Lord.
 Melchizedek, king of righteousness.
 Mercurius, the name of an idol god.
 Messiah, anointed.
 Methuselah, he has sent his death.
 Micah, humble.
 Michael, Micaiah, Michaiah, who is like God?
 Miriam, Mary, myrrh of the sea.
 Misraim, tribulation.
 Moab, of the father.
 Molech, Melek, king.
 Mordecai, contrition.
 Moriah, bitterness of the Lord.
 Moses, taken out of the water.
 Naaman, agreeable.
 Nabal, a fool, senseless.
 Nahum, comforter.
 Naomi, beautiful.
 Naphtali, my wrestling.
 Nazareth, separated.
 Nebuchadnezzar, Nebo's conqueror of treasures, or groans of judgment.
 Nebuchadrezzar, Nebo's roller of treasures.
 Nebuzaradan, Nebo's winnowers of lords.
 Nehemiah, comfort of the Lord.
 Nethinims, given or devoted.
 Nimrod, rebellious.
 Nineveh, handsome.
 Noah, rest, or consolation.
 Nod, vagabond.
 Obadiah, servant of the Lord.
 Obed, servant.
 Obed-edom, servant of Edom.
 Onesimus, profitable.
 Onesiphorus, bringing profit.
 Othniel, the time of God.
 Padan-aram, the field or palace of Aram or Syria.
 Paul, a worker.
 Peniel, face or vision of God.
 Peninnah, pearl or precious stone.
 Peter, a rock or stone.
 Pharaoh, the revenger, the crocodile.
 Philadelphia, love of brethren.
 Philemon, affectionate.
 Philip, a lover of horses.
 Pihahiroth, the pass of Hiroth.
 Pisgah, a fortress.
 Potiphar, a fat bull.
 Quartus, the fourth.
 Rab-Rabbi, master.
 Rachel, a sheep.
 Rahab, proud.
 Ramali, lofty.
 Rameses, thunder.
 Rebekah, pacified.
 Rehoboam, enlarger of the people.
 Reuben, a vision of the sun.
 Rhoda, a rose.
 Rome, strength.
 Rufus, red.
 Ruth, satisfied.
 Salem, Salmon, Salome, peace.
 Samaria, guard, prison.
 Samson, his son.
 Samuel, asked of the Lord.
 Sarah, lady or princess. Sarai, my lady or princess.
 Satan, adversary.
 Saul, demanded, or sepulchre.
 Seth, placed.
 Sharon, a princely plain.
 Shem, name or renown.
 Shiloh, peace, salvation.
 Simeon, Simon, hearing, obedient.
 Sin, Sinai, a bush.
 Sion, noise, tumult.
 Sodom, their secret.
 Solomon, peaceable.
 Stephanas, Stephen, a crown.
 Susanna, a lily, rose, or joy.
 Tabitha, clearsighted.
 Tammuz, concealed, the name of a Hebrew month, and of an idol god.
 Tekel, weight.
 Teraphim, images.
 Tertullus, an impostor.
 Theophilus, a lover of God.
 Timeus, honorable, admirable.

- Timotheus, Timothy, honored of God.
Titus, honorable.
Tophet, a drum; the name of a place near Jerusalem, where children were burnt as offerings to Moloch, and drums beat to drown their cries.
Trophimus, well educated.
Tryphena, delicious.
Tryposa, very shining.
Tubal, the world.
Tubal-Cain, worldly possession.
Ur, fire or light.
Uriah, Urijah, light of the Lord.
Uriel, the light of God.
Urim and Thummim, lights and perfections.
Uz, counsel.
Uzziah, strength of the Lord.
Uzziel, the strength of God.
Vashti, a drinker.
Zaccheus, just, justified.
Zachariah, memory of the Lord.
Zadok, justified.
Zebedee, abundant portion.
Zedekiah, righteousness of the Lord.
Zelotes, jealous.
Zephaniah, secret of the Lord.
Zerubbabel, stranger of Babylon.
Zeruiah, chains of the Lord.
Zidon, fishing, hunting.
Zion, heap of stones.
Zipporah, beauty, trumpet.
Zoar, little, small.
Zurishaddai, the Almighty is my rock.



QUESTIONS

ON

BIBLE SCHOLAR'S MANUAL.

PART I.

CHAPTER I.

1. WHAT do all Christians consider the Bible to be? What is it frequently styled? What does this mean? Why given? What other name does it bear? Why called sacred Scriptures?

2. Why is the Bible called canonical Scriptures?

3. What is the meaning of the term canon? How was it applied to the inspired Scriptures? Why were the lists of authentic books called canons?

4. What does the term Apocryphal signify? Why given to the books which bear this title? What is said of some of these books?

5. What is the common name by which the Scriptures are known? What does this term signify? Why applied to the writings of the inspired authors?

6. What does Bishop Horne say of the Scriptures? What do they show us? What will they give to the simple?

7. How have they been preserved? What have they become? What is said of the Bible? What are the effects of its circulation? Whose duty is it to spread the Bible? Are you doing all in your power to extend the benefits of this blessed book?

CHAPTER II.

1. WHAT is the most common and simple division of the Scriptures? What does the former contain? What the latter?

2. From what is the term Testament derived? What does it signify in the Scripture sense of the term? What then might the two portions of the Scriptures be called? What would this imply?

3. How were the Old Testament Scriptures still further subdivided? How does our Lord allude to this? What is here meant by the term Psalms?

4. What did the division styled the *Law* embrace?

5. How were the Prophets divided? What did the first class comprise? What the latter?

6. Of what did the Hagiographa consist?

7. What is said of the division of the Bible into chapters and verses? By whom was the division into chapters made? When? By whom was the Old Testament separated into verses? When? By whom the New? When?

8. What is said of these divisions? What are their advantages? What is said of the paragraph Bible?

9. What is the received opinion in reference to the collection of the books of the Old Testament? With what exceptions? By whom were these prepared?

10. What is said of the books of the New Testament? What would prevent their rapid circulation? But what had happened before the death of the apostles? What illustration is given?

11. Who made the first formal catalogue of the New Testament? When did he live? What is said of him?

12. What did his canon contain? How is it known that this omission was unintentional? Does he mention any other books? What does this show? What is said of these catalogues after his day?

13. Into what languages were translations of the Scriptures early made? From what are the modern versions derived? What greatly facilitated the circulation of the Scriptures?

14. When was the first English version of the Bible made? By whom? Why was it not printed? What did the bishops fear?

15. By whom was the first English Bible printed? When? Where? Who prepared another translation? When? To whom did he dedicate it?

16. When did King James determine upon a new translation? Why?

17. What orders did the king give? Who were appointed to execute it? Why did only forty-seven enter upon it?

18. How were these divided? What did each individual do? What did the whole division then do? After its part

was finished, where did each company forward its work? What method was here pursued? What was the object of this precaution? How was it secured?

19. When was it published? How far has it been revised? What does it still remain? What is said of it in point of fidelity, &c.? Taken as a whole, what is said of it?

20. What is said of Dr. Geddes? What does he say of this translation? What has Robertson remarked?

21. What does Dr. Clarke remark of our English Bible? What other characteristic does he notice?

22. What besides a standard translation have our translators made? What is said of the English tongue in their day? How had they achieved the work? What, therefore, may be said of the English Bible? What alone is superior? How does the doctor close his remarks?

CHAPTER III.

1. WHO was the author of the first five books of the Bible? What are they called? From what?

2. What may the Book of Genesis be considered? Of how many years does it contain the history? When commenced? With what end? Why did it receive the name of Genesis?

3. What is the meaning of Exodus? Why is the book so called? What does it relate? What other matters are presented? How long a period does it comprehend?

4. What gave the Book of Leviticus its name? How long a period does it embrace?

5. What is said of the Book of Numbers? From what did it have its denomination? The events of what period does it record?

6. What does Deuteronomy signify? What does it contain? What besides this? How long a period is comprised?

7. What is said of Deuteronomy and Hebrew? What may the former be considered? What may be safely asserted?

8. From what did Moses derive his name? Of what composed? Referring to what?

9. What is said of the history of his education, &c.? What watches over his birth? Where was he educated? How is he prepared to become a liberator?

10. When did he leave Egypt? Did he enter the land of

promise? Why? In what, first, did his sin consist? What second? What third?

11. How old was he when he died? What is said of his faculties? Describe his closing labors.

12. What did he then do? For what purpose? What did he behold? What then happened? What is said of the place of his burial? Why hidden?

CHAPTER IV.

1. WHAT follows the Pentateuch? What do they comprise? How long a time is occupied by the events recorded in these books? When commencing? When terminating?

2. What is said of the authors of these books, and the time of their writing? What is evident? What books are mentioned for illustration?

3. Whoever were the writers, of what may we rest assured? What reason is given for this? What is said of our Lord? What names do these books generally bear?

4. What does the Book of Joshua continue? What period does it comprise? Who is believed to have written the greater portion of the book? What is said of the remainder?

5. From whence did the Book of Judges derive its name?

6. By whom do the Jews believe the book to have been written? From what compiled?

7. How long a period does it comprise? Of how many parts does it consist? What is the first? What the second? What the third?

8. What is said of the Book of Ruth? From what does it derive its name? Who is supposed to have been its author?

9. Whose genealogy does it give? What does it present? What is said of this young woman? What does it also exhibit?

10. What is the most probable opinion in reference to the authorship of the Books of Samuel?

11. What evidence is given that these three persons were engaged upon them? What might Ezra have done?

12. What does the First Book of Samuel contain? How long a period? What the Second? How long?

13. How far do the two Books of Kings continue the history? What do they recount?

14. What is evident of the composition of these books? What was the first class? What is said of these memoirs?

15. What is the second class of writers? Who do the Jews ascribe them to? What is the most probable opinion?

16. What does the First Book of Kings embrace? From what event? To what?

17. To what occurrence does the Second Book continue the history? How long a period? What is said of this period? Mention the prophets?

18. With what do these books abound? What do they mark most clearly? What do they show?

19. What were the Books of Chronicles styled by the Jews? Why? Who gave them the name they now bear? Why this name?

20. What is said in reference to the author? What is the general belief? What is the principal design of these books?

21. Why are these genealogies of great importance? What might be infallibly known by them?

22. Of what are the Chronicles an abridgment? What does the First Book trace? What afterward give? What does the Second Book relate? What is the period of time embraced in these books?

23. What does the Book of Ezra contain? What period does it comprise? What interval between the sixth and seventh chapters?

24. What is said of the last four chapters? To whom is the book ascribed? Why have some persons ascribed the first six chapters to another hand?

25. Does this follow? What is the first reason for its being written by Ezra? How is the diversity of speech accounted for? What is the last consideration?

26. Whose son was Ezra? What was he? What did he obtain from the Persian king? How long did he hold his office?

27. What was the great work of Ezra? What did he collect? What did he do to them? In what language did he write them? Why?

28. How long is he said to have lived? How do the Jews regard him? What do they say?

29. What is the Book of Nehemiah sometimes styled? Why? What, however, is said of the book?

30. How does it commence? Whom do we have speaking? What is said of the style? What does it contain? What space of time comprised? By whom was the register inserted?

31. Where was Nehemiah born? By whom was he raised to office? What did he not forget? How did he go up to

Jerusalem? Whither did he return? Where did he die? When?

32. What is said of Nehemiah?

33. From what does the Book of Esther derive its name? What is said of the history it contains? How is it regarded by the Jews?

34. What is said of the author of this book? Why is this of small importance?

35. What name is omitted in this book? How is this accounted for?

36. What is said of the Asiatic sovereigns? What does this book attest? What was highly important? Who probably obtained it? What will this circumstance account for?

37. What further will this account for? What is said of numerous parentheses? What are not mentioned? What is said about this?

38. How long time is taken up by this book? During whose reign? Whom is he supposed to be?

39. What feast was instituted at this time? Is it now celebrated? What is done on this occasion? What is said of feasting? What do the rabbins teach?

40. Can you relate the manner of celebrating this feast? What do the rabbins say a man may do on the day of Purim?

CHAPTER V.

1. How many poetical books are there? How are they classed in the Jewish canon? How in our Bibles?

2. From whence does the Book of Job derive its name?

3. What is said of the Book of Job? What have some esteemed it? What, others? What have some contended? What have others shown with clearness? What do some believe about its date? What, others?

4. What is the first reason given in favor of the opinion that such a person as Job lived, as described in this book? What is said of the first two chapters? What of the remainder?

5. What is the second reason? What is said in Ezek. xiv, 14?

6. What is the third reason? Give some of these names?

7. What is the last reason given?

8. What is said of his residence? What is the most probable opinion?

9. What is said of the time when Job lived? What is the first reason given for this? What the second, third, fourth?

10. What is not improbable about the authorship? What would this supposition account for?

11. How may it have descended to the days of Moses? What may Moses have done? What does it contain? Of what does it give an account?

12. What do we discover through the whole book? With what does it abound?

13. Of what is the book full? Upon what does it throw light? What is finally said of it?

14. What is the Book of Psalms entitled in Hebrew? Why? What is said of the right of the Psalms to their place? How has this book been noticed? Why called the Psalms of David? Mention some of the other authors. By whom was the whole arranged?

15. Who was the earliest composer of sacred hymns? Who next? What is said of David? What is he called?

16. What did he do by divine authority? Who continued and who re-established this course? What is said of the singing of the Jews?

17. How is the continuance of this portion of worship confirmed? Has it yet ceased? What is said of these sacred hymns?

18. What ever has existed? What is said of the language in which Moses, &c., worshiped? Whom did they worship? For what give thanks? For what looking? What is said of the ancient believer and ourselves?

19. What did Athanasius style the Psalms? What, Basil? What, Luther? What, Melancthon?

20. What may this book be justly esteemed? What are to be found in the Book of Psalms?

21. To whom is the Book of Proverbs attributed? How many proverbs is Solomon said to have spoken? Is he anywhere said to have collected them? Who probably performed this? What do the Jewish writers affirm?

22. What is the scope of this book? With what is it filled?

23. What does the name Ecclesiastes signify? Who wrote it?

24. What shows this book to be the work of a philosopher? When is it generally supposed that Solomon wrote it?

25. What is said of the tendency of this book? Of what does Solomon speak? What is the scope of the work?

26. What is its plan? What does Solomon show in the former part?

27. What in the latter part? What does it chiefly inculcate?

28. To whom is the Song of Solomon attributed? What is said of its authenticity?

29. What does the author appear to have designed? How does Bishop Lowth regard the Song?

30. What were the sacred writers authorized to do? What is said of this emblem? What is unquestionable about this Song? What is the whole of it? How should it be explained? What is said of fanciful expositors? What of its grand outlines?

CHAPTER VI.

1. WHAT books come next to the poetical? Why have they received this name? In what order will they now be presented?

2. Who was Jonah? What is he generally considered to have been? When supposed to have lived?

3. When does Bishop Lloyd suppose that he prophesied? What is he supposed to have done? What is said of his personal history?

4. What is said of the circumstance of his being in the belly of a whale? What objection is made to it?

5. What is said of the Hebrew text? What may be referred to by the term "great fish?"

6. What are met with in the Mediterranean? What incident is related by the naturalist Müller?

7. What is said of the style of Jonah? What is the scope of the book?

8. What is said of Amos? When was he called to the prophetic office? What is the burden of his prophecy?

10. What have some styled Amos? What does Bishop Lowth remark? What in reference to sublimity and diction? What spirit actuated him? From whence are the images employed by Amos drawn?

11. What is said of Hosea? During whose reigns did he prophesy? When did he die?

12. What was he probably? Where did he reside? What reason is given for this? What does Bishop Horsley say of him?

13. What further does he remark in illustration of this?

14. What is said of his style? What is the character of

his sentences? What is said of his transitions? What of his similes? What does the prophecy owe to these peculiarities?

15. Which prophet is Isaiah in order of time? Why placed first in the Bible?

16. What do we know with certainty concerning him? When did he discharge his office?

17. What tradition have the Jews about his descent? What about his death? What is said about this tradition? What is the opinion of Aben-Ezra?

18. What does the name Isaiah signify? Why appropriate to him?

19. What has the sublimity of his prophecy attracted? What is said of its being quoted in the New Testament? What has ever rendered it instrumental in conviction, in producing comfort and strength?

20. What is said of his style? What is said of Jerome? What is said of it even with all this disadvantage?

21. What says Bishop Lowth? What of his sentiments? What of the composition of his sentences?

22. What does Jerome call him? Why thus? What other name does he give him? What is generally associated with his name?

CHAPTER VII.

1. WHAT only is certainly known of Joel? What does tradition state? What is equally uncertain?

2. What is the opinion of modern commentators?

3. To what kingdom are his prophecies confined? What is the subject of his prophecy? What are the principal predictions?

4. What is said of the style of Joel? What particular passages of great beauty and force are mentioned?

5. What is said of Micah? When did he prophesy? What is said of his death?

6. Whose birth is foretold in his prophecy? How are the Jews taught to regard him?

7. What is said of the prophecy contained in the fifth chapter? What does it crown? What does it carefully distinguish? What foretell?

8. What does this prophecy form? Where is the fulfilment of these prophecies recorded?

9. What says Bishop Lowth of the style of Micah?

10. Of what place was Nahum a native? What is said of the time when he lived?

11. What does he denounce?

12. What is said of this prophecy? The destruction of what city does he predict?

13. How does Bishop Lowth characterize the style of Nahum? What does he say of his prophecy in reference to Nineveh?

14. What does the prophet Zephaniah give? When did he deliver his predictions? Who does he resemble?

15. What is said of Zephaniah's style?

16. What is said of Jeremiah?

17. Whom have some supposed his father to have been? What is the only foundation for this opinion?

18. What is said of his age when he began to prophesy? What is said of his faithfulness? What did the prophet live to see?

19. Where was he taken by the Jews? What did he continue to do?

20. What tradition is held concerning his death? What does tradition state in reference to Alexander the Great? What does Blaney observe?

21. What does Bishop Lowth say of the style of Jeremiah?

22. When did he prophesy?

23. When did Habakkuk prophesy? With whom contemporary? At what time alive?

24. What is the subject of his prophecies? What promise is confirmed? What asserted? What is said of the concluding prayer?

25. What is said of the style of Habakkuk? What is Bishop Lowth's opinion of the hymn in the third chapter?

26. What is said of Daniel's history? When was he sent to Babylon? What was the character of this first company? What do the Jews believe concerning Daniel?

27. How was Daniel regarded in Babylon? What does Josephus say of him? How was his life disturbed? What was ever the result of these attempts?

28. What is said of Daniel's age? What period elapsed between the first and last prophecy? How old do some suppose him to have been when carried into captivity? For what soon celebrated?

29. How old at the date of his last prophecy? What is said of his death? What does a Jewish writer state? What is quite as probable?

30. What does Josephus call Daniel? How does our Saviour cite him? Why is it important to know this? What

reason do they assign for such a course? What is the real one?

31. When was this change made? How do we know this?

32. What information have we of Obadiah? What is the matter of the prophecy? What is inferred from this?

33. What is said of the writings of Obadiah?

34. What does the name Ezekiel signify? What was Ezekiel? Where did he commence prophesying?

35. What was the principal scene of his prophecies? Where was Chebar? What does tradition say of his death?

36. What is the general opinion concerning him? What remark is made upon this? What is supposed concerning the prophecies of Jeremiah and Ezekiel?

37. How does Bishop Lowth characterize his style?

38. How old must a Jew be before he could read this prophecy? Why?

39. When was the prophecy of Haggai delivered? What is the common opinion concerning this prophet?

40. What is the style of Haggai?

41. With whom was Zechariah contemporary? What information have we of his family? What is presumed from the second chapter? Is anything further known of his life or death? What says tradition of his burial?

42. What seems to be his object in his prophecy?

43. How does Bishop Lowth esteem his style?

44. What does the name Malachi signify? What is difficult to decide?

45. What have some supposed concerning this prophecy? By whom do they suppose it written? What is the most rational view?

46. What was Malachi? Why is there a propriety in his closing the canon?

47. What does Bishop Lowth say of it?

48. What is said of its majestic style?

PART II.

CHAPTER I.

1. How was Canaan divided among the Israelites? What names did the tribes bear? Repeat them.

2. What is said of Levi? What of Ephraim and Manasseh?

3. Where did Reuben's possession lie? For what was it noted? For what was Heshbon celebrated? Medeba? Aroer, Dibon, and Kedemoth?

4. What was the situation of Gad? What towns were here? For what was Ramoth-gilead noted? Mahanaim? Penuel? Succoth? Zaretan? Rabbath-ammon?

5. How was the half tribe of Manasseh situated? What is said of Dan? What phrase expressed the length of the country? What did Jeroboam set up here? For what purpose? For what was Geshur noted? Ashteroth and Edrei?

6. What is said of Asher? What noted cities were in its borders? For what was Zarephath celebrated?

7. How was Naphtali situated? What is said of Hazor? Harosheth? Kadesh-naphtali?

8. What was the situation of Zebulun? What is said of Gath-hepher? Bethulia and Jokneam?

9. Where was Issachar? What is said of Megiddo? What of Shunem? Dothan?

10. Where was Manasseh? What is said of Jezreel? Endor? Ophrah? Bezek?

11. Where was Ephraim? What is said of Samaria? Shechem? Shiloh? Abel-meholah? Joppa? Timnath-serah? Ramah?

12. Where was Dan? What cities were within its limits? What is said of Ashdod? Gath?

13. Where was Simeon? What cities were here? What is said of Gaza? Askelon? Beersheba?

14. How was Benjamin situated? What is said of Jericho? Gilgal? Gibeah? Bethel? Naioth? Anathoth? Bahrurim?

15. What was the situation of Judah? What is said of Jerusalem? Bethlehem? Hebron? Tekoah? Bethshemesh? Kirjath-jearim? Adullam? Engedi?

CHAPTER II.

1. Of what should we have some knowledge in commencing the study of the New Testament history?

2. Where is Palestine situated? Of what does it form a part?

3. Why was it called the land of Canaan? Why land of promise? Why land of Israel? Why land of Judah? Why Holy Land? Why Palestine?

4. What are its most natural boundaries? What is its extent? Have these boundaries ever varied? When were they the most enlarged?

5. What is here said of the history of this country? From its connection with what book is it rendered so interesting?

6. What once covered this scene of desolation? What is said of its mountains? What of its roads? What of the people that inhabited it?

7. What distinguished person was born here? What became of him?

8. What is said of this people and land since the Saviour's death? Have there been any attempts to recover it? How does it still remain?

9. By whom was Palestine settled? Why were not the Canaanites permitted to hold possession of it? To whom had it been promised? Where were the Israelites before they obtained possession of Canaan?

10. What is said of the country at this time? What promise concerning it had God given Moses? How did Moses describe it just before his death?

11. What is here said of Palestine? What of the mountains?

12. What is said of its climate? What during May and three succeeding months?

13. What is the principal river? Describe it.

14. What is said of its banks? How is the outermost formed? What the state of the river when the Israelites crossed? Where is the account of this?

15. What is said of the inner bank? What take refuge here, and what is said of them? What Scripture allusion to this is noticed?

16. What is the length of the Jordan? How wide? What its depth? What is said of the other rivers?

17. Name the principal lakes. By what names is the

Gennesareth also known? Where situated? What is said of it?

18. What is its extent? What is said of its waters? What do they contain? What cities were upon its shores? What is said of the soil?

19. What is said of this district in the days of Christ? What of its appearance now?

20. With whose presence was this sea honored? Where did our Saviour reside? What further is said in this verse?

21. Was the sea subject to long storms? To what was it? What storm is noticed?

22. What occurred upon the sea and its shores in the life of Christ?

23. What is said of the present state of the sea? What of the population of its shores?

CHAPTER III.

1. By what name is Lake Asphaltites commonly known? Why thus called? (Ans. On account of its dreary, sluggish, and deathly appearance.) What was it anciently called? Why? What is said of its size? Over the site of what cities does this sea now roll? What is said of this valley? When was it changed to its present desolate appearance?

2. What is said of the country around? What of the sea-shore? What of the water? What of its buoyancy? What further is said about the lake? What of the report concerning the noxiousness of its vapors destroying birds? What of the remains of cities? What of the pillar of salt?

3. What does Dr. Robinson say of the appearance of the lake? Of its situation? Of the effect of its situation?

4. Has it any outlet? What was formerly supposed? What do later investigations prove?

5. What is one of the most prominent features of Palestine? What is said of them?

6. What is the difference between this land and Egypt? How expressed by Moses?

7. Upon what do the Egyptians depend for water? How do they increase and retain the effect of its overflow?

8. How was it with the promised land?

9. What were the most remarkable mountains? Where

were they? What is said of them in winter? With what did they abound?

10. Is allusion ever made to this in Scripture? Give an example. What at the foot of the mountains?

11. What is said of the inhabitants?—soil?—productions? From whom defended? What people dwell here?

12. What is said of the cedar? Give an instance of an allusion to this tree in the Old Testament.

13. Are there many left? What does Mr. Maundrell say of the size of one of these?

14. For what was Hermon celebrated? Where was Gilead? What took place here? What does the name signify, and why was it given?

15. Where are the Mountains of Abarim? What were the names of one part of these mountains? What is said of Nebo and Pisgah? What transpired upon Pisgah? Where did Moses die?

16. Where was Mount Seir? Who dwelt here? What was this mountain afterward called, and why? Who died here?

17. What is said of Gilboa? What happened here? What did David say in reference to this event?

18. Where was Carmel? What is said of it? Was it probably ever cultivated? Who resided in a cave of this mountain? What is said of the fields around?

19. What is said of Mount Tabor? Where is it situated? What is said of this plain? What further of the mountain?

20. What is seen from its summit? What is said of the Mount of Beatitudes? What is supposed to have transpired here?

CHAPTER IV.

1. WHAT was the capital of Palestine? By whom supposed to be founded? What then called? Who held it in the days of Joshua? What was it called by them?

2. What is said of the fate of the city? What of its situation,—soil,—adjacent valleys? What fountain and brook?

3. What is said of Mount Zion?—Moriah? What valley lay between the two?

4. What is said of the Mount of Olives?—Valley of Jehoshaphat?—brook Kedron?—Garden of Gethsemane?

5. What is said of Calvary? Who was crucified here? Where is the place now shown by the monks as Calvary? With what covered?

6. What is the situation of the Valley of Hinnom? What was it noted for? What were parents accustomed to do here? To what use was this valley afterward given? What was continually kept here? Of what did the Saviour use it as a figure?

7. With what was the ancient city surrounded? What is said of these walls?

8. What is said of the temple? Who built it?

9. How many laborers were employed? How long was it in building? What is further said of it? By whom was it destroyed? By whom rebuilt?

10. What is said of Judea before Christ's appearance? Who became king? What did he do for the city? How many workmen did he employ upon the temple? How long? Why did the Jews say they had been forty-six years building the temple?

11. When did the Jews revolt? What then took place? What feast was then being celebrated? How many people in Jerusalem? Describe the events that followed.

12. At length what transpired? What was the fate of the temple?

13. What is said of the city since that time? Into whose hands did it come? By whom retaken? What was erected by them?

14. When did the Turks gain possession again? Into whose hands did the country come in 1832? What has transpired of late? What has been fulfilled in the fate of Jerusalem?

15. What is the present appearance of the city?—its situation? What of Mount Zion?

16. What of Mount Moriah? What says Dr. Robinson? What was the lamentation of the Saviour over Jerusalem? Have the prophetic words of Christ been fulfilled?

17. What is the present population? How many of these are Jews? From whence, and for what, have they come?

CHAPTER V.

1. INTO how many provinces was Palestine divided? What are their names?

2. Which was the most northern province? What did it comprise? What is it naturally? What are to be seen here?

3. What is wanting in Galilee? Into what was it formerly divided?

4. What part did Upper Galilee embrace? By what other name was it known, and why?

5. What was the principal city of this region? Where situated? How far from Damascus?—from Tyre? What was its former name? Who enlarged it? By whom was this city visited? What happened while our Lord was here?

6. What is said of Lower Galilee? How many cities and towns, according to Josephus? With whose presence was this province honored? What reasons induced our Saviour to frequent this province?

7. What are its principal cities and towns?

8. Where is Tiberias situated? To what sea does it give name? By whom founded? Why called Tiberias? What is further stated concerning it?

9. After the fall of Jerusalem, what was removed here? What was here in the second century? What is the Mishna? What the Talmud? How do the modern Jews esteem these books? What is the present state of the city?

10. Where were Chorazin and Bethsaida situated? Who resided in the latter? By whom was it beautified, and what named? What is said of it at the present time? What memorable words have been fulfilled?

11. What is said of Nazareth? What remarkable person lived here? What happened to him here?

12. What is said of its situation? What the most conspicuous building? Where erected?

13. What is said of Cana? Whose native place was it?

14. Where was Capernaum situated? Who lived here? What awful imprecation did he pronounce upon them? What is said of its fulfillment? Can the site of the city be now found?

15. What is said of Nain? Of what was it the scene?

16. What of Cæsarea? By whom built?

17. What happened here? Who lived here? By whom visited? Who also resided here?

CHAPTER VI.

1. WHAT was the second general division of the Holy Land? Why so called? How situated? Formerly occupied by what tribes?

2. What is here said of it? What of its mountains? What is said of its present appearance?

3. What will a knowledge of its central position enable us to understand?

4. What was its capital? By whom founded? How long did it remain the capital? What is said of it during this time?

5. What did Ahab build here? What other circumstance happened here? What is said of a famine transpiring here?

6. Who inhabited this city after the captivity? What were they called?

7. Into whose hands did the city eventually come? What is then said of it?

8. Who preached here? Who was sent here? What is said of the present state of this city?

9. By what different names is Sichem called? What is said of its age? Who pitched his tent here? What other event transpired here?

10. What is said of the situation of the city? What happened here just before the death of Joshua?

11. What took place here in the time of Rehoboam?

12. What is said of this city after the Assyrian invasion? What was built upon Mount Gerizim? What is said of their worship?

13. What is the present name of this city? What transpired here during our Lord's ministry?

14. What is said of this well? What of the town?

15. How large a population? How many Samaritans? What is said of them?

16. Between what places does Clark, the traveler, make a comparison? What has happened to Capernaum and Samaria? With what success did Christ and the apostles preach in these places? How was he received in Sychar? What is the present appearance of this place? What may we learn from this? (Ans. That no nation or city is safe

in rejecting Christ or his religion.) What country in modern times has illustrated this truth? (Ans. France. She rejected the Christian religion and the Bible, and suffered one of the most awful and bloody revolutions that history records.)

CHAPTER VII.

1. **WHAT** was the third division of Palestine? What did it embrace? What is said of it?

2. What did it comprise? What is said of its fertility? Why is it so interesting to the student and traveler? What is the capital of this division?

3. What are the other most prominent cities and towns?

4. What is said of Bethlehem? What does its name signify? What was it expressive of? How was this name significant of the character of Christ? (Ans. Jesus says of himself, John vi, 51, "I am the **LIVING BREAD** which came down from heaven.") Why was it called Bethlehem of Judea?

5. What was it first called? What is it sometimes styled? Why? What afflictive event in the life of Jacob happened here? What is said of the pillar over her grave?

6. What wealthy man lived here? Who gleaned in his fields? Of whom did they become the parents? Whose father was he? What is said of David? What other event transpired here?

7. What is this place now called? How far is it from Jerusalem? What its appearance? How many inhabitants? What around the town?

8. What is the most important edifice? Can much reliance be placed upon the tradition? Describe the church, and the place shown as the manger.

9. How does this compare with the Bible account of the place? What does the evangelist say?

10. What is said of Hebron? How far from Jerusalem? What is said of its situation? What was the country called? What is said of this region? What was the ancient name of Hebron?

11. What plain near? For what was it celebrated? Who visited Abraham here? Who was buried here? In what? At what age? Who besides were buried here?

12. Who came thither? What did they carry back? What is said of the grapes? To whom was this city given, and why?

13. What did it afterward become? Who reigned here? What is said of Absalom? Who is supposed to have lived here? Of whom was it the birthplace?

14. What is said of its present situation? What of the region round? How does the town lie? Of what are the houses built? What the population?

15. What is the object of the greatest interest? Over what built? What is its size? What is said of the sepulchre?

16. What incident is related by Dr. Robinson?

17. What remarks are made upon this? What prophecy is noticed? Where found?

18. What is said of Jericho at present? How far from Jerusalem? How far from the Jordan? How situated?

19. What is said of this plain? What of the people?—villages? What of the appearance of the town? What of the palm?

20. What is said of ancient Jericho? By whom was it conquered? What was threatened against any one who should rebuild it? Was it rebuilt? What is said of the founder? (Ans. See 1 Kings xvi, 34.)

21. What was afterward established here? What was it appointed? Who resided here? What did he do to the town? Where did he die, and what is said of his end?

22. Relate the last act of his life. Did his sister Salome perform his command?

23. When did our Lord visit Jericho? What took place at that time?

24. What is said of the road between this place and Jerusalem? Of what was it the scene? What is said of one of the neighboring heights? How many inhabitants does the town contain?

25. What is the present name of Joppa? Where situated? What was it formerly? What is said of King Solomon? Who embarked from this port, and on what occasion?

26. What is said of the gospel? What of St. Peter? What of Cornelius? How is the present town situated? What upon the south?—north?—east?

27. By whom was Lydda built? What was its ancient name? What did the Romans call it? Where situated? What did Peter do here? For what is the town now distinguished?

28. Describe the situation of Bethany. For what was it interesting? How far from Jerusalem?

29. What is here said of it in reference to our Lord? With whom did he form an acquaintance? How was he affected at the death of Lazarus? What did he work in his behalf?

30. What took place here six days before his last passover? Who came from Jerusalem? How did he enter Jerusalem? What is said of the crowd?

31. What happened here forty days after his resurrection?

32. What is said of Bethphage? What is the present name of the town?

33. What is said of Rama? Was there another town of the same name? Where situated? What does its name signify? Why given? What is it sometimes called, and why?

34. What is said of its situation? What does it command? What is it commonly supposed to be? Who resided here?

35. Where was Emmaus? For what noted? Where is the account of this conversation?

CHAPTER VIII.

1. WHAT is said of the remaining divisions?

2. What was the fourth division? What did it comprise?

3. What is said of the situation of Abilene? From what did it derive its name? What is it supposed to have been? In the borders of what tribe?

4. How was Trachonitis bounded? In what did it abound? What did these shelter?

5. To whom did Ituræa belong? Where was it situated? When had Herod's son Philip charge of these two cantons? Whence was its name derived? What other name did it bear? What is said of its fertility?

6. What is said of Gaulonitis and Batanea?

7. What does Paræa include? By whom was it anciently possessed? What was its principal place? Why was this fortress erected? For what celebrated?

8. What is said of the province of Decapolis? Are geographers agreed concerning these cities? From whom do we obtain information of them? For what was Damascus noted? What Philadelphia? Mention some of the other towns? What is said of Pella?

9. What was the fifth division? By whom added? What did it comprise?

10. When did the Idumeans gain possession? By whom were they subjugated? What did they embrace? What did they still retain?

11. Were all the cities within the bounds of Palestine conquered by the Jews? Mention two that retained their independence.

12. To what did they belong? For what were they distinguished? Where were they situated? Within the limits of what tribe was Sidon? What is said of its inhabitants?

13. What is said of it in our Saviour's time? What now? What its present name? What has its sins brought down upon it?

14. By whom was Tyre founded? How far distant? How did it soon compare with Sidon? What is said of the antiquity of these cities? What is said of the commerce of Tyre?

15. What king is mentioned? For whom, and devoted to what purpose, did he transport timber? From whence? How was the city built? What is said of the city? Its merchants? With what did it abound?

16. On account of what did the Almighty visit it? By whom, and how long, was it besieged? What was the result? What did the inhabitants then do? What is then said of the city? By whom was it again taken? What is said of the siege?

17. What is said of it now? What of its harbor? Who only moor their vessels here? Where are their huts? What prophecy is thus fulfilled? Where recorded?

PART III.

CHAPTER I.

1. By what other names were the Jews known? Whose descendants are they? Why called Hebrews? Why Israelites? Why Jews?

2. Where was Abraham born? What is said of him? When did God call him? For what purpose?

3. What did he do at the command of God? How old was he? Where did he live?

4. What were the names of his sons? What is said of the descendants of Ishmael? Of whom was Isaac the father? How old was Abraham when he died?

5. What were the names of Isaac's sons? Whose father

was Esau? Whose, Jacob? What brought the family of Jacob into Egypt? When was this? Where did they settle?

6. What happened after Joseph's death?

7. What is said of Moses? When did he lead them forth? Where did he lead them?

8. What memorable mountains in this desert? For what is Sinai noted? Hor? Seir?

9. How long were they in the desert? For what purpose? In what did they dwell? When, and under whose command, did they cross the Jordan?

10. By whom was Canaan then inhabited? What is said of these nations? What did God do with them?

11. What was the first government of Israel in Canaan? How long did it last? By whom was the national government administered? How many of these judges were there? Who the first? The last? Mention the most noted.

12. Who was the first king? When anointed? Who succeeded him?

13. What is said of the kingdom in the reign of David and his son? What did it include?

14. To what purpose was the rich spoil obtained, applied? What is said of this period? Who came to Solomon? When was the temple dedicated?

15. What happened after the death of Solomon? What were the two tribes styled? What, the ten? Who was the first king of Israel? What was carried on between the two divisions?

16. How long did the kingdom of Israel continue? By whom ruled? By whom conquered? When? What is said of them? How are they now spoken of?

17. How long did Judah continue? What then happened? Who were among the captives?

CHAPTER II.

1. How long did the Jews remain in captivity? By whose permission did they return? When did the first company go up? Under whose command? Attended by whom?

2. What were laid, and what was commenced? What soon happened?

3. In whose reign did the work go on? What is said of the city and the walls? Who was commissioned to go up and rebuild them?

4. What is said of him? To what empire did Jerusalem remain tributary from this time? Under whose direction?

5. What is said of Alexander? Why did the high priest refuse? What did Alexander resolve upon? How were the Jews affected? What dream had the high priest?

6. How was Alexander affected by this? What reason did he give for his treatment of the procession?

7. What did he do? What did the high priest do while he remained in Jerusalem? How was Alexander affected by this? What did he do for the Jews?

8. What happened upon the death of Alexander? What is said of the high priest's office at this time? What enraged the king of Syria against them? What did he do?

9. What did he procure to be done two years after? What did he determine in reference to their religion? What did he command?

10. What is said of the Jews? What was then their state? Who fled at this time? What did he do?

11. What is said of his successors? What did they at length do?

12. Between whom did a contention arise? To whom was it referred? What course did Aristobulus pursue? What did Pompey do? Whom did he make high priest?

13. What was Judea from this time? How long until Christ? By whom were the walls rebuilt? By whom was Antipater succeeded? What is said of him?

14. What remarks are made upon this period? Who now came into the world?

15. What did Herod do for Jerusalem? What was his greatest work? What is said of the time employed in its reconstruction?

16. How large was the temple? What is said of the sanctuary? What of the stones? What remarkable prediction of the Saviour concerning them has been fulfilled?

CHAPTER III.

1. A KNOWLEDGE of what, will throw additional light upon the study of the New Testament? What is said of these sects in the time of Christ?

2. What is said of the Pharisees? When did this sect arise? From what did they derive their name? Why did they take it?

3. What was the effect upon the people of their apparent sanctity? How did the great regard them? What did they obtain? What is said of them in our Saviour's time?

4. In addition to the law of Moses, what did they hold? How did they regard this unwritten law? What were some of its duties? Why did they fast Thursday and Monday? What are phylacteries?

5. What is said of some of these traditions? What is said of them, in spite of their great pretensions? For what did our Lord rebuke them?

6. Of whom was the sect of the Sadducees composed? Was it as large as that of the Pharisees? From whom derived? Whose pupil was he? What did Sochæus teach? What is said of Sadoc, and what inference did he draw?

7. What other doctrines did they hold in connection with this? What did they reject? Among what classes did this sect principally spread? Why?

8. What is said of the Essenes? What did they think religion consisted in? What is said of some of them? What of those who lived in society?

9. What is observed of both classes? Did they believe in the immortality of the soul? Did they in the resurrection of the body? How did they regard the law?

10. Why is it probable that this sect escaped the censure of Christ?

11. What others are often mentioned in connection with the foregoing? Were they, strictly speaking, a distinct sect? What is said of them? In what were they skillful? What is said of them upon the sabbath?

12. Whence did they derive their name? What did they at length become? What is said of the term lawyer? What distinction is sometimes made?

13. When the ten tribes were carried captive, how were their cities filled? What were they called, and why? To what was the country exposed? What did the inhabitants think the cause? For what did they send to the king? What did the priest probably bring with him? What was the result?

14. What did the Samaritans desire of the Jews upon their return from captivity? How was the request treated? What was the result?

15. What is said of Samaria from this time? What is said of Manasseh? What did his father Sanballat build for him? Where? What is said of the worship since? Who destroyed this temple?

16. What is said of the hatred between the Jews and Sa-

maritans in the time of Christ? What part of the Bible do they receive? Have they made any alterations in it? What is said of their religious rites?

17. Mention some of their religious practices. What are their great feasts? How many are now left? Where are they? What is said of them?

18. What other sect is mentioned in addition to the above? Are they strictly a religious sect? What were they noted for? What is it supposed was meant by the "leaven of Herod?"

19. What were the Galileans? Who was their leader? When did they first rise? What was the end of the insurrection? Why, probably, might Pilate have asked Christ if he was a Galilean?

CHAPTER IV.

1. To what are we now to direct our attention? What is the first noticed?

2. For what purpose was the tribe of Levi chosen? What were their duties before the temple was constructed?

3. What took place after the temple was completed? To what offices did David appoint six thousand of them? What other duties had they? In the temple, what their duties?

4. How many did they number in David's time? How many were appointed constantly to attend upon the temple? Into how many courses divided? How many at a time, and how long, did they serve? How many officers and judges? How many porters and singers? How old were they to be before they were consecrated? How were they supported? How, while at the temple?

5. What is said of the origin of the priests? What were their duties?

6. Into how many classes divided? How long did they serve at a time? When did a new course commence? How did they determine their several tasks? Give an example of this. What were some of the duties?

7. What was to be attended to every morning? How was this golden censer kindled?

8. Of what was this beautiful ceremony significant? While the incense was ascending, what were the priest and people doing? Of what was the ascending incense symbolical? What is said of the coals by which it was ignited?

9. In order that our prayers be acceptable, how must they be offered?

10. How many of the Levitical cities were assigned to the priests? What other means of sustenance had they?

11. What is said of the high priest? Of the office? Of his influence? What was his peculiar duty?

12. Of what was he president? What his rank? How long was this office held? How was the high priest appointed? When was this order interrupted? What is said of the Maccabean princes? During and after our Saviour's times, what is said of this office?

13. What is said of the dress of the ordinary priest? How many kinds of garments specified? What the first? second? third? fourth?

14. What first in addition was peculiar to the high priest? Second? Describe it. Third? Describe it.

15. What is said of these words? What do we know certain? What was the fourth article of dress? What was this plate called?

16. What is said of these garments? What did he wear ordinarily?

17. Of whom was the high priest a type? In what respects?

CHAPTER V.

1. To what do we now direct our attention? What is said of the temple?

2. Of what did this edifice take the place? By whom erected? By whom rebuilt? Beautified by whom?

3. What is said of the temple proper? Of what did the remainder of the building consist? For what purposes were the apartments used?

4. How large a circumference does the building cover? How many gates opened into it? What is said of them? What one in particular is noticed? What happened here?

5. What was the outer court called? Why? To what purpose did the Jews apply this court? Why? What is said of Christ in this connection?

6. What was the next court? Into what divided? For what did the Jews use these courts?

7. What was the next court? What was here? Who alone

could enter? Of what did the temple itself consist? What is said of the portico? How was it entered?

8. What came next? By what was this separated from the most holy place? What is said of this? What is said of the holiness of holies? Who only could enter? When?

9. With what was it covered? What the effect of the sun shone upon it? How did it appear at a distance? What caused it?

10. What were the first forms and duties in the service?

11. What was the next duty? What did the president do? What was done by those who held the keys? Were they then blown? For what purpose? What was this moment? What else had the appointed priests to do in the holy place?

12. How were the body of the priests engaged? What was done after this? What did they do who were to offer incense? What is said of the priest who carried the censers of coals? Who was left in the holy place?

13. What now happened? What was now done at the great altar? What did the four priests do? What did they then pronounce? Whose lot was it to burn? Who appeared to him? Why were the people anxious for him?

14. After this, what was offered? What did they then do? At every pause, what is said of the people?

15. What was offered during the middle of the day? What is said of the evening service?

16. What is said of the synagogues? For what were they used? Did they offer sacrifices in them?

17. What is said of the origin of synagogues?

18. Was the form of the building always the same? What distinguished it from the *proseuchæ*? What was esteemed a mark of piety? What had each synagogue?

19. How did the people sit? How the elders? the rulers?

20. What is said of the ruler of the synagogue? What noted? What additional office had they?

21. What was the second officer? Why so called? What his duty?

22. What the first exercise in the synagogue? How were the Scriptures divided? What the third exercise performed?

23. Who were called upon to read? How did they read? What was done with the book? In what position, kneeling? When was synagogue worship held?

CHAPTER VI.

1. WHAT is the subject of this lesson? To what does the term sabbath ordinarily refer?

2. What is said of the observance of this day by the Jews? Upon what day? Why was it changed?

3. When did it commence and end? What was Friday called? How did the Jews spend the day? What addition to the temple worship? What were the synagogue exercises?

4. Besides the sabbath, what were instituted? What is said of all the males?

5. When was the passover instituted? In commemoration of what? With what were their door-posts sprinkled?

6. What was this festival also called? Why? What custom of the inhabitants of Jerusalem during this and other feasts is noticed? What incident in our Lord's life does this illustrate?

7. When did the passover commence? What was slain? At what hour? For what is this hour memorable? Describe the manner.

8. What was done with the remainder? Why did they use unleavened bread? Why bitter herbs? How long did this feast continue? How was a neglect of this feast punished?

9. Of what was the paschal lamb a type? How?

10. Why was the feast of pentecost thus named? What was it also called, and why? Why also called the feast of harvest?

11. What was commemorated upon this day? What is said of the attendance upon this feast? What happened upon such an occasion under the preaching of Peter? How long did it continue?

12. How long did the feast of tabernacles last? In commemoration of what was it instituted? What is it likewise called? Why?

13. What is said of the Jews during this feast? What were they accustomed to carry about? Singing what? What other custom is noticed?

14. What further is said of the ceremonies of this day? What act of Christ's may have an allusion to this?

CHAPTER VII.

1. **WHAT** is said of marriage in the earliest ages? Describe the ordinary process of obtaining a wife.

2. Did the woman receive anything from her parents? What then was called her dowry? What is said of the Arabians?

3. What if the man was too poor to give the price? Who did thus? How long did he serve? (Ans. Fourteen years: seven for each wife.) In later times, when was the contract made?

4. What is said of the manner of contracting, or espousal? How was this sometimes done?

5. What is said of a Jewish virgin thus betrothed? What will a knowledge of this explain?

6. How much time intervened between the espousal and the marriage? How was it spent? What is said of the eight days preceding the marriage? What allusion did our Saviour make to this custom?

7. Where did the marriage ceremony take place? Describe it. What was it sometimes closed with? What is there said of the bride?

8. By whom was the procession directed? What was his duty? When did it set off? Who attending? What other company were in waiting? Where? For what waiting? What then followed?

9. If the circumstances of the bridegroom permitted, what were prepared? Where placed?

10. How would a refusal or neglect of these dresses have been considered? What allusion did Christ make to this custom?

11. Relate the scene described by Mr. Ward.

12. What was the first duty upon the death of friends? Who performed this? What case is mentioned? What promise was then fulfilled?

13. What did the company then do? What followed? What was then done to the body? After bathing, what followed?

14. Who invented, and first practiced, embalming? Why were bodies embalmed? Describe the process.

15. How long did this continue? What then followed? How long did the mourning continue? Who was thus embalmed and mourned?

16. What more expeditious process was there? Who was thus embalmed? By whom?

17. How were they ordinarily buried? How carried to the grave?

18. What is said of mourners? How was it upon the death of Jairus's daughter? How long did funeral services last among the Jews?

19. What is said of their burial places? What were they? How closed? What is said of the sepulchres of the kings? What comparison did our Lord make?

CHAPTER VIII.

1. By what name is the sanhedrim known in the New Testament? Is it mentioned in the Old? When formed?

2. How many members? Who was the president? By whom assisted? From whom were the members chosen? For what noted?

3. Where did they assemble? Where did the prince sit? How many secretaries? What their several duties?

4. What is said of this council? of its decisions? Who appeared before this tribunal? For what purpose? Who was condemned by this council? What commission did Saul receive from them? What is said of Peter?

5. What other councils were there? Of what did these consist? What did they determine? Who alludes to these? What is the Saviour's language?

6. What do we not find in the east? Where does the traveler seek accommodation? How long can he stay there? At what price? With what is he provided?

7. What is said of the room? What does the traveler take with him? Where does he obtain his food? How cook it?

8. By whom are these built? How do they appear? What is said of the interior? Where do the occupants sit by day? Where sleep?

9. What is said of the floor? What in the centre?

10. Are stables connected with all? What is said of the better sort? Where situated? Where is the entrance?

11. What is said of the stable? What of the platform? From what were the horses fed?

12. What else is often found in the stables? For what are they used? Who else sometimes find accommodations here?

13. Who was probably born in such a place? What was the manger in which he was laid?

14. What impressed this upon the mind of an eastern traveler?

15. How were writings first preserved? From what did the Egyptians manufacture a substance for writing? What English word is derived from this?

16. When it was desirable to preserve the writing, upon what was it written? From what was this made? What word is derived from vellum? What were written upon these parchments?

17. To what were they attached? What was the process of reading? How was the parchment preserved? What instrument was used for writing upon it?

18. What were tablets? How secured?

19. When it was not desired to preserve the record, what was used? Who probably used such a one?

20. How were all books made? What is said of the labor and expense? Were many written? Who only could obtain them? What is said of the price of a Bible at this time?

CHAPTER IX.

1. A SHORT description of what disease commences this lesson? Where do we find frequent allusions to it? What is said of this disease? Where most prevalent?

2. Where first exhibited? What the earliest appearance? What is said of these spots? What of their increase? What of their color? What are the names of the different kinds?

3. What is further said of the enlargement of the spots? Where was this disease seated? Is it inherited? When does it manifest itself under these circumstances?

4. How long may such persons live? What is said of these years? Describe the progress of the disease.

5. How does it sometimes commence? How continue?

6. Was this disease contagious? Who appointed measures for preventing this? If the person was healed, to whom did he show himself? If pronounced healed, what followed?

7. When it proved to be the malignant kind, what was the person obliged to do? Where did he live? How did he obtain food?

8. How were these persons distinguished? When met, what did they cry? How was this disease esteemed? What did our Lord exhibit, in healing those thus affected?

9. What has given rise to discussions and differences of opinion?

10. What have some supposed?

11. What is said of those who hold a contrary opinion? What is their opinion? Of what do they conceive the triumphs over evil spirits to be an essential point? What verse of Scripture is quoted?

12. What reasons induce Dr. Campbell to form this opinion? If he should deny the existence of these evil spirits, how must he regard the sacred historians? What does he say of our Lord and his apostles?

13. What distinction does Bishop Porteus notice? What portion of Scripture is noticed as an "illustration?" What remarks are made upon it? Of what is this a plain proof?

14. What objection is answered? How?

15. What other reply is made? What is the remark of Lightfoot?

16. What does he add in reference to magic?

17. What may we then rely upon? What proofs sustain these views? Does the relation of these possessions form a large or small portion of the facts related by the evangelists? If we apply to them a hidden or spiritual meaning, what is said of the rest of the Gospels? What will be the result?

18. What practical remark is made concerning what we cannot comprehend? With what exhortation does the lesson close? Have you thus read the Bible?

CHAPTER X.

1. WHAT is worthy of remark? How do they now appear? Of what is this true? What is said of it?

2. What substances are commonly used for dresses? Upon what does the quality of the dress depend? What colors are preferred?

3. What is said of their garments?

4. What is the simplest and most ancient dress? What is said of it? What is said of the garment the Saviour wore?

5. How were the male and female dresses distinguished? How was the tunic fastened? For what other purposes was the girdle used?

6. What garment was worn over the tunic? What is said of it? What were the skirts? For what purpose does this garment now serve the Arab?

7. What is further said of its looseness, &c.? What must be done while working? What scripture does this illustrate?

8. For what purpose are the ends in front used? What does this illustrate? When was this garment strewed in the way?

9. When was a person esteemed naked? To what young man is allusion made? How is the occurrence described?

10. What covering did the ancient Jews wear upon their heads? except when? Why on these occasions? At what other times did they draw their mantles over their heads? What custom came into use in later days?

11. With what was the Jewish lady covered when in public? Whom does St. Paul censure? Why? What effect would be produced by this?

12. How did the ladies wear their hair? What is said of it? What does Paul say of this?

13. How did the men wear their hair? their beard? What is said of the beard? What do we read of Aaron's beard?

14. What is said of the legs? With what were the feet covered? Of what made? Upon what fastened? What was customary upon entering a house? Why was this necessary?

15. How many kinds of sheep in Palestine? How distinguished? How heavy were the tails of some?

16. In what did the wealth of eastern men consist? What is said of these flocks? Who remained with them?

17. Who fed their father's flocks? Who, on the hills of Bethlehem? To whom was the Saviour announced?

18. What was formed between the shepherd and his flocks? What was customary? What did the sheep soon learn? Would they mind a stranger?

19. What did a late traveler see on Lebanon? What did he notice? How did they follow?

20. What did he see them do? What does he say of them, when they reached the watering place? How were they affected toward strangers?

21. What does this beautifully illustrate? Repeat the passage.

22. What are sheep used to typify in the Scriptures? Why? What is said of the term *lost sheep*?

23. What was Peter commanded to do? Meaning of this? What was twice enjoined upon him? What does this mean? What is the Saviour styled? Why?

CHAPTER XI.

1. WHAT is said of the houses in Judea? With what was the roof surrounded? By whose command?

2. Of what were their houses built? the poorer class? offering an easy access to whom?

3. What was the shape of these houses? What in the centre? Where were the dwelling rooms? For what purposes was the lower story used? What is said of the second story, in houses of the rich?

4. Where is allusion often made to this upper room? What happened in one of these rooms during the preaching of Paul?

5. What is said of the open square in the centre? How protected? What is further said of this space?

6. What are the roofs often used for? What is usually built upon the roof? For what purpose? What is said of Peter?

7. How could the top of the house be reached? How did the friends of the paralytic man place him before Christ, when the entrance was thronged? Did they injure the house by so doing?

8. What is said of the furniture of the houses? What were used instead of chairs? How were their beds constructed? Was it then a heavy burden for a well man to bear? Who thus bore his bed?

9. What had the rich? What is said of these couches? In what posture did they partake their meals? How then could the beloved disciple be said to lean upon the Saviour's bosom? How could Mary anoint his feet while our Lord was at the table?

10. What is said of their culinary or kitchen instruments? Of what did the hand-mill consist? How many worked it? Describe it. Describe the process of grinding.

11. When and by whom was the corn ground? What could be heard at break of day? What prophecy of our Lord is illustrated by this custom? What verse of Isaiah is quoted?

12. What is said of their ovens? How did they bake with them? How were the ovens built and used at other times?

13. What did they use for the preservation of their water? How was water often brought? How many gallons would these jars hold?

14. In what did they keep their wine and milk, &c.? What is said of them when old? What does this illustrate?

15. How did the Hebrews compute time? Were hours known in the time of Moses? How was the civil day divided?

16. Where are hours first mentioned in the Bible? By whom invented? When did the Jews, after this, commence their day? When did it end? With what would their first hour correspond? their third? their sixth? their ninth?

17. When was the morning sacrifice prepared? When offered? Which were the hours of prayer? According to their reckoning, how was the night divided? Describe the first watch? the second? the third? What was it called? the fourth? What was it called?

18. How was the Jewish year divided? What kind of months? What are lunar months? Would twelve of these equal a solar year? What is a solar year? How many days in twelve lunar months? What would be the result every year?

19. What is said of their festivals? Where would the spring month be liable to fall sometimes? How did they regulate this difference between the lunar and solar year? How often was this additional month required?

20. When did their civil year begin? Why at that time? When did the sacred year commence? What happened in that month?

CHAPTER XII.

1. WHAT tree is common in Palestine and the East? Where does it flourish? What is said of it? Of what was it an emblem? What is said in Micah?

2. When do they begin to sprout? Which first appear, the fruit or the leaves? What does Shaw say? What was this shooting out considered?

3. When did our Lord approach a certain fig-tree? What did he expect to find? What reason had he for this? Why did he not?

4. What did he do to the tree? What did he intend to prefigure?

5. What is said of the early fruit? What of the dried?

6. What is said of the olive-tree? How many kinds are mentioned in the Scriptures? What are they?

7. How is the cultivated olive described? When does it put forth its flowers? Describe them. What is said of the fruit? What of the wild olive?

8. How long does the olive flourish? What then happens? Where is the tree found? What is said of the Jews? Is it referred to in the Bible? What do we read of it? What mountain did it give name to?

9. How were the olives gathered? Where is this alluded to? Read the passages.

10. What rendered these trees so valuable? How was this extracted?

11. What does the tree require? For what is it, therefore, used? Of what else is it a symbol? Why? What does the Psalmist say?

12. How is the rejection of the Jews, and the reception of the Gentiles, represented in the eleventh of Romans? How does Paul foretell the return of the Jews to God's favor again?

13. What is said of the sycamore-tree? How is it described?

14. What is its color? How often did it bear fruit? What is said of the fruit?

15. What is said of its roots? What allusion to this does our Lord make? Who mounted one of these trees? For what purpose?

16. What is said of the mustard plant? What of the ordinary plant?

17. What has been noticed? Who described a tree of this kind? What do they say of it?

18. What do they think probable? What reason do they give?

19. What is said of the vine? What of the grapes? What of the Israelites?

20. Where and how cultivated? What did Jacob say of Judah?

21. What is done in Persia after vintage? Why are not the vines injured by this? What does Malte Brun say of the vines? What of the grapes?

22. When gathered, what was done with them? What allusion is made to this in Scripture? What does this signify?

23. What is said of this employment? What allusion is made to this?

24. What was around the gate of the temple? What is said of it? What its value? How regarded by the Jews?

25. When might our Saviour have alluded to this?

26. What was sometimes used for fuel? What allusion does the Saviour make to this?

27. What is said of the vine? What of its fruit?

CHAPTER XIII.

1. How did Judea continue to be governed? What is said of these officers? When did Florus become governor? What is said of him? What happened?

2. Where did the war commence? What became of Josephus? What was the situation of the country at this time? What is said of Jerusalem? How many were in the city? How divided? What was the result of their divisions?

3. Who was Titus? What did he attempt? How did they treat his offers? What prediction of Christ was then fulfilled?

4. What fearful portents happened during the siege? What is said of the plague?

5. What of the intensity of the famine? How was Titus affected by this? What did he soon accomplish? How many captives did he take? How many perished? What is said of the captives?

6. What was the fate of the temple? Who rebuilt the city?

7. Who was Barcochab? When did he appear? What was the end of his revolt? What was now fulfilled? Repeat the portions of the prophecy given.

8. What was built on the ruins of Jerusalem? What on the site of the temple? From what were the Jews forbidden? What is said of the Christians? What flourished here?

9. What raised the city to note again? Who flocked thither? What is said of Helena?

10. What is said of Julian? What was the result of the attempt to rebuild the city?

11. What was Jerusalem the resort for many years? Why?

12. When did Chosroes conquer the country? What did he do? What was its subsequent fate?

13. What is said of the Turks? What called especially multitudes to Jerusalem at this time? Who appeared at this time in Europe?

14. What is said of him?

15. What effect had his pleas?

16. What is said of the first company? Under whose direction did the main army move? What is said of them? What were their emotions when they stood before Jerusalem?

17. What was their success? How long did they retain Jerusalem? What then happened? Of what empire did it afterward form a part? Into whose dominion did it then come? What is said of it in 1840? What general remark made?

CHAPTER XIV.

1. WHAT imprecation did the Jews call down upon themselves in the presence of Pilate? What is said in reference to this?

2. What have they suffered in all nations? What happened in Germany?

3. What were they accused of at the time of the plague? What then happened to them? Who have been their foes?

4. Of what were they accused at Berne? What was commenced against them? What happened to them at the time of the black death?

5. What was done in Strasburg? What is said of their sufferings in Spain and Portugal? How many were banished?

6. How many perished on the Peninsula? What is said of their condition in France and England?

7. What was foretold of them? What has been their experience? What inscription is seen over a city gate in Germany? What is considered a penal offense in Spain? Of what are they a proverb?

8. What is remarkable amid their wanderings? Where are they found? What is said of them everywhere? What is said of the nations that destroyed them?

9. Where shall we find the cause of this? How has the inspired writer portrayed their present state? But were they to be utterly destroyed?

12. What cheering prospect is in the future? Is the time known?
13. What is said concerning this in Deuteronomy, as here quoted?
14. What remark is made upon this event?
15. Why was the Lord to do this for them?
16. What will then be their state?
17. What is already taking place?
18. For what are we under obligation to the Jew? Who were Jews? What is further said of them?
19. Why are we interested in their recovery? Repeat the closing Scripture quotation.

PART IV.

CHAPTER I.

1. **WHAT** is the most interesting and important history ever written? In what is it contained? In what respect does it differ from all other histories? What do you mean by its being inspired? (Ans. Written under the direction and guidance of the Holy Spirit.)
2. What is the first reason given to show the necessity of the writers of this history being assisted by the Holy Ghost? What the second? What the third?
3. What did the Saviour promise his disciples? Being thus assisted, what does St. Luke say to his friend Theophilus?
4. Was this history written by one man? By how many? Is it one connected account? What is said of each writer?
5. Do they all relate the same events? Do they use the same terms when they speak of the same occurrence? Are different circumstances ever introduced? Does this make a contradiction? Of what is this a proof?
6. With what should we become acquainted before entering upon this history? What are their names?
7. Whose son was St. Matthew? Where was he born? To what nation did he belong? What was he also named? Who call him thus when they speak of him? What was his business?

8. To whom did the Jews pay tribute? Were they pleased to do this? How did they esteem Matthew's employment? Did this lower him in the estimation of our Lord? Is not one honest employment as honorable as another? Should we despise any man for his business, however humble?

9. Where was Matthew's usual residence? What was his proper business? Where was he when Jesus saw him? What did he do when our Lord called him?

10. What is said of him from that time? For what was he thus well qualified?

11. After Christ's ascension where did he preach? How long? When did he probably write his Gospel? With whom did he leave it? For what?

12. Where did he preach? What is said of his ministry in Ethiopia? What was probably his end? Where? Have we any certain account of the time and manner of his death?

13. What is the distinguishing trait of St. Matthew's Gospel? What does he alone relate? What is said of his lessons of morality?

14. To what nation did Mark belong? Was Mark a Hebrew name? What was his Hebrew surname? Whose son was he? What is said of her? Under what circumstances did Peter once come to her house?

15. Under whose preaching was Mark probably converted? What did he afterward become? Whither did he attend Peter?

16. By whose request did he write his Gospel? Under whose superintendence? What does this exhibit? Why?

17. Why has this Gospel as much authority as St. Matthew's?

18. After his residence in Italy, where did Mark go? What city did he make his residence? What did he do here?

19. What exasperated the Egyptians against him? On what occasion were they greatly aroused? What did they do in their madness? With what was his soul strengthened?

20. What did his persecutors do the next day? Were they satisfied with his death? What did the Christians do with his ashes?

21. What are the characteristics of his Gospel? What further does Horne say of it?

CHAPTER II.

1. Of what place was St. Luke a native? What occurred here? What was his profession? Where did he study? What is said of his education?

2. What did he first become? Under whose preaching converted? What did he become upon this? On what occasions was he with Paul? What title did he richly merit?

3. Is there anything satisfactory known of the remainder of his life, and of his death? What did he write in addition to his Gospel? Was he himself an eyewitness of the events he recorded? What then has rendered his Gospel worthy of being connected with the others?

4. To whom is his Gospel more especially directed? To whom dedicated? What has he introduced into the narrative? With what has he commenced his history? Why did not the other evangelists?

5. What else does he relate? Mention some of them. Of what part of Christ's history does he give interesting details?

6. What is said of his style? What, in the relation of our Lord's parables?

7. What was St. John by birth? Whose son? What his father's business? What is said of his mother? Whose disciple was he? Who is he supposed to have been?

8. What is said of his age? How regarded by our Lord? What is said of his temper?

9. What was he permitted to witness?

10. What was he styled? What honor did he enjoy?

11. For what was he thus well qualified?

12. How long did he remain in Jerusalem? Where did he then journey? What city did he make his residence?

13. What happened to him under the persecution of Domitian? Was he injured? How did he escape?

14. Whither was he banished? What happened to him here? After the death of Domitian, what is said of him?

15. On what account did the churches desire John to write his Gospel? What did Cerinthus deny? What did he do before he composed his history?

16. What did he omit? What does he record not before written? How does he open his book?

17. What does he give at length? What is said of him as a writer? With what is the whole characterized? How old was John when he died?

CHAPTER III.

1. WHAT book follows the Gospels? Of what is it the continuation? Who was its author?

2. Who affirm that Luke was its author? By what is this corroborated? To whom are his Gospel and the Acts addressed? Who was Theophilus? Why not of Palestine?

3. Whom did Luke accompany? Whither? How long did he remain in Rome?

4. Is Luke mentioned in Paul's Epistles?

5. To what year of Paul's imprisonment is the Acts continued? When could it not, therefore, have been written? When is it supposed to have been written, and why?

6. What does Horne remark that Luke did not intend to write? What has he omitted?

7. How many principal objects does he seem to have had? What was the first?

8. Why was an authentic account of this matter necessary?

9. What was a second object? By whom was this disputed? What did the assertion of this bring upon the apostle Paul? To prove this, what does St. Luke relate? What besides does he relate at large? Whose conversion and preaching does he relate for the same purpose?

10. How did Luke become acquainted with the events he relates? What has been remarked of the Acts of the Apostles?

11. What is worthy of remark? What is said of the discourses of Peter? What of the speeches of St. Paul?

12. What is said of Paul's discourses before Grecian assemblies?

13. Of what does the Acts of the Apostles afford abundant evidence? What do we learn from this book?

14. With what do its historical details correspond, and with what else? What does this prove, and why?

15. What do these evidences authorize us to conclude? What follows, if this history is true? Why does this follow?

16. What is said of Paul?

17. Of what place was he a native? Where was Tarsus?

18. What was he by birth? How had he obtained this privilege?

19. What was his father? What is said of him? What is said of his relatives in Jerusalem?

20. In what was Paul educated? For what was Tarsus celebrated? By what is his proficiency shown?

21. Where did he go from Tarsus? What did he study there? Under whom? What does he appear to have been?

22. What is said of his life? From what is this evident?

23. What trade did he acquire? What was the custom of the Jews? For what purpose?

24. What is said of him for some time after the death of Christ? In what sin did he share? What did he do?

25. What is said of him after this? What office did he seek? Where was he traveling when converted? Can you describe his conversion? What is said of him from this hour?

26. How large a portion of the Acts does his history occupy? With what does it end? What is said of his remaining life? What seems probable? What of his preaching in Spain?

27. What is the tradition of the ancient church? Who is believed to have been the author of the fire? To whom did he attribute it? What did he do to them?

28. Who suffered in this persecution? How were they martyred?

29. What is said of the writings of Paul?

30. What is said of him further? What was the opinion of Longinus? What is said of his speeches? What of his answers at the bar?

31. How was he adapted to bear the banners of Christianity?

32. What appears in his writings? What further circumstances are noticed? What have his writings been stated to be?

CHAPTER IV.

1. To what were not the exertions of Paul confined? What did he do? What did he write for this purpose? What do they now form?

2. What is this Epistle in order of time? Why placed first?

3. About what has much discussion taken place? What

do some pretend? What, others? If either had founded the church, what would have been seen in this Epistle?

4. What is the most reasonable and probable opinion?

5. From whence was this Epistle written? Who had come thither? Why? What does Paul desire to do? Not being able to do this, what does he do?

6. Of whom was the church at Rome composed? What had arisen between them? For what purpose did he write this letter?

7. When was it probably written? How does Macknight characterize this Epistle?

8. By whom was the church in Corinth founded? How long did Paul reside here? How was the peace of the church disturbed? What was the cause of these dissensions? What besides occurred among the professed members?

9. Where did Paul receive information of this? How? What disorders are mentioned? What did the church send to Paul?

10. How does the apostle treat these topics?

11. When written?

12. Where did Paul go from Ephesus? Whom did he expect to meet? What did he wish to learn? Not meeting him, where did Paul go? What did he receive? From whence did he write the second letter? How long after the first?

13. How had the previous letter been received? Of what did they accuse him?

14. How does the apostle meet these?

15. What is the most marked characteristic in the Epistle? By what was he opposed? What is it wonderful to hear?

16. Does he shrink from the contest? What does he do? What is inconceivable? Had there been imposture, what would have happened?

17. When was the gospel preached in Galatia? By whom? What do we learn in the Acts of the Apostles?

18. When was the Epistle written? From whence? Why not from Rome?

19. What is said of Judaizing teachers? What did these teachers do? What deny? What insist upon? What was the effect of their teaching?

20. How did Paul write this? How usually? What does he assert? What repeat? Why? What expose? Demonstrating what? What revive?

21. By whom was the church at Ephesus founded? When? What did he do there at this time? Where was he called?

22. When did he return? With how good success did he preach? How long did he remain there? On what occasion did he send for the elders of the church? What then transpired? What did he exhort them to do?

23. From whence was this Epistle written? When was the Epistle evidently written? In what part of his confinement?

24. What was Paul peculiarly? Why was he a prisoner? Of what was he apprehensive? For what purpose did he write this Epistle?

25. What does he show them? What does he encourage them to do? How? What does he urge?

26. What is the style of this Epistle? What says Dr. Macknight?

CHAPTER V.

1. By whom was the Epistle to the Philippians written? Where? How does this appear?

2. When was it probably written? How is this shown?

3. What is said of this Epistle? What is said of Philippi? What of the church formed here?

4. What does Horne observe of this Epistle? What pervades the Epistle? What is said of its style?

5. What had the church at Philippi manifested? Who only helped Paul when preaching in Macedonia? What did they do while Paul was at Thessalonica? Why? Where else did they do the same? What had they done at this time? What did Paul send them in return?

6. What surprise us? How can this be accounted for? What did he not receive from other churches?

7. What further consideration is mentioned in reference to his trade? Who helped him in this strait?

8. Where was the town of Colosse?

9. Did Paul found a church here?

10. Who may probably have founded it? Where might some of the Colossians have heard him preach? Who also is mentioned as perhaps an early preacher in Colosse? How does this appear?

11. To what is this Epistle similar? What does the above writer remark?

12. What seems probable? What confirms this? What

do we learn was with him? What other Epistle, therefore, was written at the same time?

13. What was the occasion of this Epistle? From what source did their troubles arise? What has the apostle done in his letter?

14. When was a church established in Thessalonica? By whom? Where do we find an account of it?

15. Of what was the church composed? What did the unbelieving Jews do? Where did Paul flee?

16. Whom did he send in his place? Where did he write the First Epistle? From whence?

17. What was the letter occasioned by? For what purpose does he write?

18. What is said of the Second Epistle? What reason is given for this?

19. What was the occasion of the second letter?

20. What did he again command? What does he then proceed to do? What does he inform them? What exhort them?

21. What is said of Timothy? Of what place a native? What is said of his mother?

22. What does St. Paul style him? When did his conversion probably take place?

23. When did he take Timothy with him? On account of what? What did he first do? Why?

24. To what was Timothy regularly appointed? What is said of him from this time? How mentioned by St. Paul?

25. What does ecclesiastical history inform us?

26. What is difficult to determine? What is the probable date? Where was Timothy? Why did Paul write?

27. What was another design of the apostle? What did he desire to press upon him?

28. What is evident concerning the Second Epistle? What is probable? What was the immediate design?

29. What does he give him in this letter?

30. What does this letter exhibit? What is said of this excellent writing? What of the impression it will make?

31. What says Dr. Benson?

CHAPTER VI.

1. Does the name of Titus occur in the Acts? What is said of him?
2. Of what nation was he? What does Paul style him? What is inferred from this?
3. When is he first mentioned? What does St. Paul say of him at this time? Whither did he probably accompany Paul? What is said of him from that time?
4. Whither did St. Paul send him? Why did he send him the second time? What is said of him after this?
5. Where did he probably go?
6. Where did he go during Paul's second imprisonment? What happened to him after Paul's death?
7. When was this letter sent to him? Where was Titus?
8. For what was it intended? What instructions did it give him?
9. Who was Philemon? Who was Onesimus? With what sent to his master?
10. What is said of Philemon?
11. Where was the letter written? When sent?
12. Is it known whether Onesimus was pardoned? What is conjectured? What is an evidence of this?
13. What is said of the whole Epistle?
14. What must be the effect of its perusal? What do we see here? What further remarks are made?
15. What is said of the book of Hebrews? Concerning what is there controversy?
16. What has led some to question whether it was an Epistle? What are the evidences to the contrary of this?
17. In what language was it written? What was an ancient opinion?
18. To whom has it been ascribed? Why objecting to Paul? By whom have these objections been met? What has been proved?
19. Where was it written? Before what event?
20. To whom was it addressed? What was the more ancient opinion?
21. What is the object of the writer?
22. What does Dr. Hales say of this Epistle?
23. What confirms its divine inspiration?
24. What do we find here in reference to the great doctrines of the New Testament?

CHAPTER VII.

1. WHY was James surnamed the Less ?
2. Whose son was he ? Of whom a near relation ? How is it evident that he was an apostle ?
3. Where is he mentioned ? What appointment did he receive ? What was the probable reason of his being selected ? How did he discharge his office ?
4. On what important occasion did he preside ? What is said of the decision ?
5. How was his life terminated ? State the circumstances.
6. What did the apostle do ? What did the Jews then do ? How did he die ?
7. When was the Epistle written ?
8. What was its design ?
9. What was the principal source of these errors ? What had the apostle meant ? What inference had been drawn ?
10. How does the apostle treat this ? What does he enforce ? What does he intimate ? How close ?
11. What is said of this Epistle ? Why is it not so replete with the doctrines of Christianity ? What does it contain ?

CHAPTER VIII.

1. WHAT is said of Peter ?
2. What is said of his brother Andrew ? On what occasion was Andrew present ? What did he afterward say to Simon ? What did he do with him ? What did they become from this time ?
3. What high honor did Peter enjoy on three occasions ? What did Peter receive at other times from his Master ?
4. Was he single, or married ? Where did he reside ? Where did our Lord reside when in Capernaum ?
5. When Jesus asked what opinion his apostles entertained of him, what did Peter answer ? What did Jesus declare ? What did he say ? Alluding to what ?
6. What is the opinion of some writers respecting these words ? Who in particular hold to this ? What do they

attempt to justify from it? What do others, with more reason, suppose?

7. What will no one say? Upon what was it built? What in reference to the power of "binding and loosing?"

8. To what did Peter make his confession? For whom, therefore, was the reply of Jesus designed? What alone was peculiar to him? How conferred?

9. How are his distinguishing features portrayed in the gospel history? What does it enhance? How does it do this?

10. Where do his presumption and self-confidence appear? Where his weakness? What was his course then?

11. What probably kept him from the cross? When did he next see our Lord? What opportunity did our Lord afterward give him?

12. What exhibition of the humility and determined spirit of Peter was afterward given? Where is this recorded?

13. What is said of his final labors? Where did he travel? When did he reach Rome?

14. What is said of Paul? What happened to him here? How was he crucified? Why? What is the tradition respecting his wife?

15. How many Epistles did he write? What is said of them?

16. To whom were they written?

17. Of what does the apostle speak in these? What have some supposed on this account? What is the most probable opinion?

18. When was the First Epistle written? What was its design?

19. What appears from the history of the times? What are Christians exhorted to do?

20. Finally, what did he exhort them to lead? Why?

21. When was the Second Epistle written? What does Dr. Lardner think?

22. What did these accounts induce him to do? When? What is the design? What does he warn them against?

CHAPTER IX.

1. Is there any doubt about the authorship of the Epistles bearing the name of John ?
2. What rather strengthens this opinion ? What more decisive evidence is given ?
3. When do some think they were written ? What is the most probable opinion ?
4. What is said of the place from whence written ?
5. What is the first book styled ? Does it bear the marks of an Epistle ? What says Bishop Horsley ?
6. What may it be considered ? What is said of it ?
7. What is the design of this treatise ?
8. When did these principles begin to appear ? By whom afterward maintained ?
9. To whom is the Second Epistle directed ?
10. What is said of the matter of the Second Epistle ? What does he chiefly beseech her ? When was this written ?
11. To whom is the Third Epistle written ? Who was this ?
12. Mention the different persons of this name.
13. Which one of these do modern critics fix upon ?
14. What is the scope of this Epistle ?
15. Of what other book was John the author ?
16. When was this book written ? When did Domitian's death occur ? What then happened ? What was soon after published ?
17. What was the occasion of its being written ?
18. What was its design ?
19. What does Danbeze say of this prophecy ?
20. To what has it given rise ? What is said of its figurative language, &c. ?
21. What was Jude surnamed ? Whose son was he ? To whom brother ? One of what ?
22. What is said of him ? What is the only incident related ?
23. What is conjectured ? What have some asserted ? What is said of this ?
24. When was his Epistle written ? To whom addressed ?
25. What was its design ? What did they teach ? What is here shown ? To what is the true believer exhorted ?

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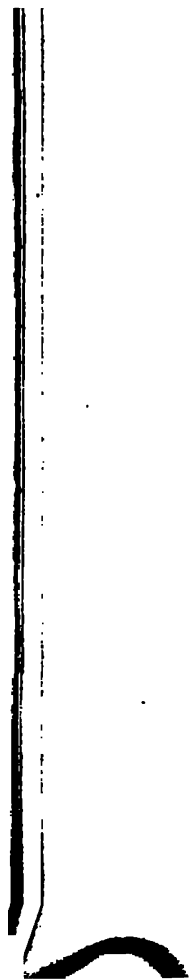
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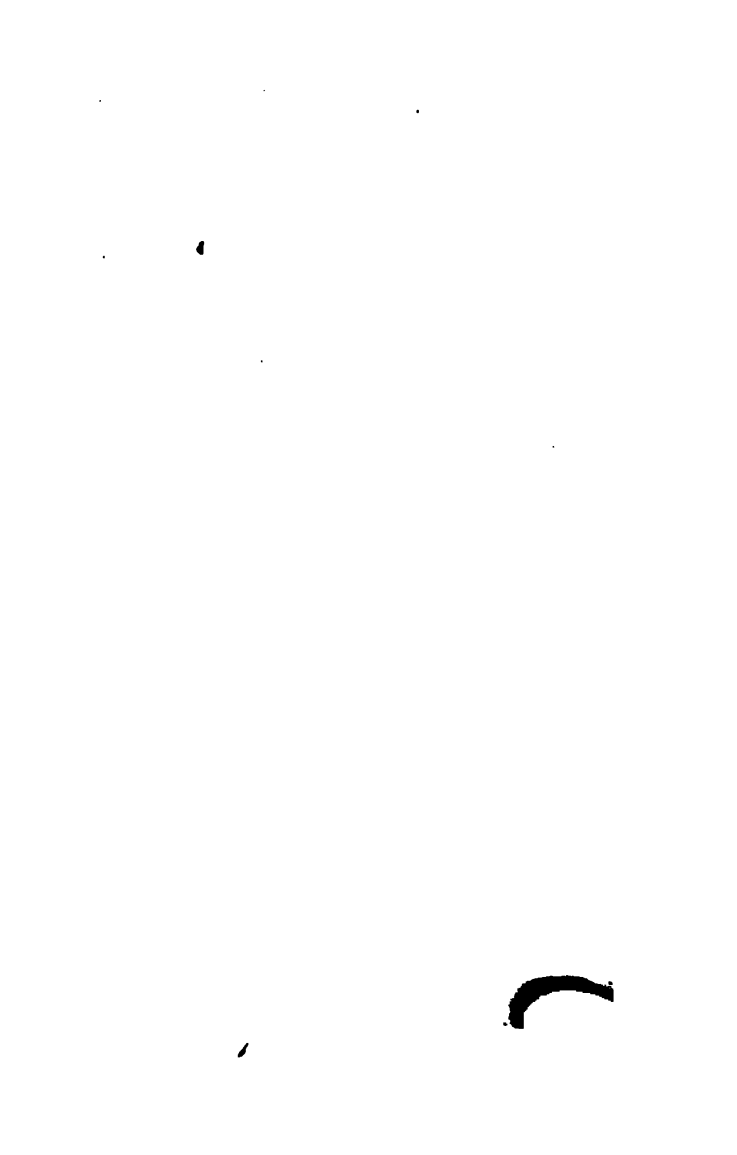
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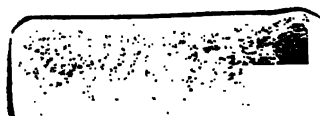


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